

STANDARD CHINESE

A Modular Approach

OPTIONAL MODULE:
Customs Surrounding
Marriage, Birth and Death

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STANDARD CHINESE: A MODULAR APPROACH

OPTIONAL MODULE: CUSTOMS SURROUNDING
MARRIAGE, BIRTH AND DEATH

Before starting the MBD Module, you should
have at least completed the Arranging a
Meeting Module.

August 1979

PREFACE

Standard Chinese: A Modular Approach originated in an interagency conference held at the Foreign Service Institute in August 1973 to address the need generally felt in the U.S. Government language training community for improving and updating Chinese materials to reflect current usage in Taipei and in Peking.

The conference resolved to develop materials which were flexible enough in form and content to meet the requirements of a wide range of government agencies and academic institutions.

A Project Board was established consisting of representatives of the Central Intelligence Agency Language Learning Center, the Defense Language Institute, the State Department's Foreign Service Institute, the Cryptologic School of the National Security Agency, and the U.S. Office of Education, later joined by the Canadian Forces Foreign Language School. The representatives have included Arthur T. McNeill, John Hopkins, and John Boag (CIA); Colonel John F. Elder, III, Joseph C. Hutchinson, Ivy Gibian, and Major Bernard Muller-Thym (DLI); James R. Frith and John B. Ratliff, III (FSI); Kazuo Shitama (NSA); Richard T. Thompson and Julia Petrov (OE); and Lieutenant Colonel George Kozoriz (CFFLS).

The Project Board set up the Chinese Core Curriculum Project in 1974 in space provided at the Foreign Service Institute. Each of the six U.S. and Canadian government agencies provided funds and other assistance.

Gerard P. Kok was appointed project coordinator, and a planning council was formed consisting of Mr. Kok, Frances Li of the Defense Language Institute, Patricia O'Connor of the University of Texas, Earl M. Rickerson of the Language Learning Center, and James Wrenn of Brown University. In the Fall of 1977, Lucille A. Barale was appointed deputy project coordinator. David W. Dellinger of the Language Learning Center and Charles R. Sheehan of the Foreign Service Institute also served on the planning council and contributed material to the project. The planning council drew up the original overall design for the materials and met regularly to review their development.

Writers for the first half of the materials were John H. T. Harvey, Lucille A. Barale and Roberta S. Barry, who worked in close cooperation with the planning council and with the Chinese staff of the Foreign Service Institute. Mr. Harvey developed the instructional formats of the comprehension and production self-study materials, and also designed the communication-based classroom activities and wrote the teacher's guides. Lucille A. Barale and Roberta S. Barry wrote the tape scripts and the student text. By 1978 Thomas E. Madden and Susan C. Pola had joined the staff. Led by Ms. Barale they have worked as a team to produce the materials subsequent to Module 6.

All Chinese language material was prepared or selected by Chuan O. Chao, Ying-chi Chen, Hsiao-jung Chi, Eva Diao, Jan Hu, Tsung-mi Li, and Yunhui C. Yang, assisted for part of the time by Chieh-fang Ou Lee, Ying-ming Chen, and Joseph Yu Hsu Wang. Anna Affholder, Mei-li Chen, and Henry Khuo helped in the preparation of a preliminary corpus of dialogues.

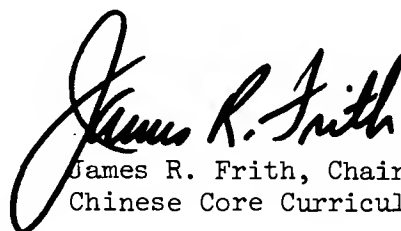
Administrative assistance was provided at various times by Vincent Basciano, Lisa A. Bowden, Beth Broomell, Jill W. Ellis, Donna Fong, Judith J. Kieda, Renee T. C. Liang, Thomas Madden, Susan C. Pola, and Kathleen Strype.

The production of tape recordings was directed by Jose M. Ramirez of the Foreign Service Institute Recording Studio. The Chinese script was voiced by Ms. Chao, Ms. Chen, Mr. Chen, Ms. Diao, Ms. Hu, Mr. Khuo, Mr. Li, and Ms. Yang. The English script was read by Ms. Barale, Ms. Barry, Mr. Basciano, Ms. Ellis, Ms. Pola, and Ms. Strype.

The graphics were produced by John McClelland of the Foreign Service Institute Audio-Visual staff, under the general supervision of Joseph A. Sadote, Chief of Audio-Visual.

Standard Chinese: A Modular Approach was field-tested with the co-operation of Brown University, the Defense Language Institute, the Foreign Service Institute, the Language Learning Center, the United States Air Force Academy, the University of Illinois, and the University of Virginia.

The Defense Language Institute printed the preliminary materials used for field testing and has likewise printed this edition.

A handwritten signature in black ink, reading "James R. Frith". The signature is stylized with a large, looping initial "J" and a trailing flourish.

James R. Frith, Chairman
Chinese Core Curriculum Project Board

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OBJECTIVES

General

The purpose of the Module on Customs Surrounding Marriage, Birth and Death is to furnish you with the linguistic skills and cultural background information you need to take part in conversations about changing attitudes and practices with regard to courtship, marriage, birth, divorce, death and funerals in China, and to conduct yourself in a culturally appropriate manner when you come in contact with Chinese people at the time of one of these significant events in their lives.

Before starting the MBD module, you should have at least completed the Arranging a Meeting Module. You may, of course, use this module at any later point in the course.

Specific

When you have finished this module, you should be able to:

1. Ask about the age when most people get married.
2. Ask about how a wedding is celebrated and what differences there are in marriage practices between the city and the country.
3. Ask about the current local customs regarding gifts for weddings, births, and funerals.
4. Ask about the frequency of divorce.
5. Talk about the functions and statuses of the people who play a role in arranging a present-day traditional marriage.
6. Ask questions about the bride, the groom, and the ceremony in a modern-day wedding.
7. Ask about population control efforts, changes in population control policy, restrictions on young people having children, what factors are taken into consideration in family planning, and how old most couples are when they have children.
8. Congratulate a new mother. Ask about a new-born infant's health, appetite, and weight, and describe the baby in terms of traditional values.
9. Talk about the traditional beliefs and practices with regard to the mother's health before and after giving birth.
10. Present condolences to someone whose relative has died, comfort and

express concern for that person.

11. Ask, after deciding if appropriate, about the circumstances of the death and the funeral.
12. Apologize for not being able to attend a funeral.
13. Ask what attire and behavior are appropriate when attending a funeral.

Customs Surrounding
Marriage, Birth, and Death: Unit 1

PART I

- | | |
|---|--|
| 1. Zhōngguó <u>zhèngfǔ</u> shì bu shì <u>tíchàng niánqīng rén wǎn</u> <u>jiéhūn</u> ? | Does the Chinese government advocate that young people marry late? |
| 2. Zhèngfǔ <u>tíchàng wǎnliàn wǎnhūn</u> . | The government advocates late involvement and late marriage. |
| 3. Nèige <u>qīngnián</u> , gōngzuò hěn <u>nǚlì</u> . | That young person is very hardworking. |
| 4. <u>Nóngcūn</u> niánqīng rén yě <u>shíxíng</u> <u>wǎnhūn</u> ma? | Do the young people in the country- side also practice late marriage? |
| 5. Wǎnhūn yǐjīng <u>chéngle</u> yìzhǒng <u>fēngqì</u> . | Late marriage has already become a common practice for young people. |
| 6. Xiǎo Lǐ <u>hé tā liàn'ài</u> hěn jiǔ le, kěshì <u>yìzhí</u> bù yào jiéhūn. | Xiǎo Lǐ has been in love with her for a long time, but he's never wanted to get married. |
| 7. Zhège xiǎo <u>chéngshì</u> <u>kě</u> piào- liang le! | Boy, is this little town pretty! |

NOTES ON PART I

Notes on No. 1

tíchàng: 'to advocate, to promote, to initiate, to recommend,
to encourage'

Zhè shì shéi tíchàngde?

Who advocates this?

niánqīng: 'to be young' (literally, 'years-light' or 'years-
green'. There are two different characters with the same sound used
for the second syllable.)

Tā zhènme niánqīng, zhènme
piàoliang!

She's so young and so beautiful!

Wǒ niánqīngde shíhou, bù
xǐhuan kàn shū.

When I was young, I didn't like
to read.

Zhèixiē niánqīng rén dōu ài
kàn diànyǐng.

These young people all love to go
to the movies.

Nèige niánqīngde Zhōngguó
rén, Yīngwén shuōde bú cuò.

That young Chinese person speaks
pretty good English.

jiéhūn: 'to get married', also pronounced jiēhūn. Notice that in Chinese you talk of 'getting married', while in English we talk of 'being married'. And it follows grammatically that jiéhūn is a process verb, not a state verb. Jiéhūn will always be seen with an aspect marker such as le or will be negated with méi.

Tāmen jiéhūnle méiyóu?

Have they gotten married yet? (This
is the equivalent of 'Are they
married?')

Nǐ jiéhūn duō jiǔ le?

How long have you been married?

Jiéhūn is a verb-object compound, literally meaning 'to knot marriage'. Jié and hūn can be separated by aspect markers, such as de or guo.

Nǐ shí shénme shíhóu jiéde hūn?
or Nǐ shí shénme shíhóu
jiéhūnde?

When did you get married?

Wáng Xiānsheng jiéguo sāncì
hūn.

Mr. Wang has been married three
times.

To say 'get married to someone' use the pattern gēn ... jiéhūn.

Tā gēn shéi jiéhūn le?

To whom did he get married?

Note on No. 2

wǎnliàn wǎnhūn: 'late involvement and late marriage'. Wǎnliàn is an abbreviation for wǎn liàn'ài, 'mature love', (liàn'ài means 'romantic love, courtship'), and wǎnhūn is an abbreviation for wǎn jiéhūn, 'late marriage'. This policy has been promoted since the 1960s, but only actively enforced since the 1970s. It is difficult to generalize about the required minimum marriage ages, as they differ from city to city and might be nonexistent in certain rural and national minority areas, where the government is trying to increase the population. The minimum age has been progressively raised over the years, until 1978 when the rules were eased a bit. In general, if the combined ages of the couple exceeds fifty years (or the female's age exceeds the male's), then the marriage is allowable.

Note on No. 3

qīngnián: 'youth, young person'. Do not confuse this noun with the adjectival verb niánqīng, 'to be young'. (See Notes on No. 1)

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| Zhèiwèi qīngnián lǎoshī yīnggāi dào dàxué qù jiāo shū. | This young teacher should go to a university to teach. |
|---|---|

In this sentence, the noun qīngnián is used to modify the noun lǎoshī, 'teacher'.

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| A: Wǒ jìde sānshinián yǐqián nǐ tèbié ài chī táng. | I remember that thirty years ago you especially loved to eat candy. |
|---|--|

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| B: Shì a, nèi shíhou wǒmen dōu háishi qīngnián. Xiànzài lǎo le, yá bù xíng le. | Yes. Back then we were all young people. Now I'm old, and my teeth aren't good any more. |
|--|--|

nǚlì: 'to be hardworking, to be diligent', or as an adverb, 'diligently, hard'.

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| Tā suīrán hěn nǚlì, kěshi tāde Yīngwen háishi bù xíng. | Although he's very hardworking, his English is still not good enough. |
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| Wǒ děi nǚlì xué Zhōngwén. | I have to study Chinese very hard. |
|---------------------------|------------------------------------|

Notes on No. 4

nóngcūn: 'rural areas, countryside, village'.

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| Nóngcūnde kōngqì bǐ chénglǐ hǎoduō le. | The air in the country is much better than in the city. |
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| Tāmen jiā zài nóngcūn zhù. | Their family lives in the country. |
|----------------------------|------------------------------------|

shíxíng: 'to practice, to carry out (a method, policy, plan, reform)'.

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| Nǐ zhèige jìhua hěn hǎo, kěshi wǒ xiǎng bù néng shíxíng. | This plan of yours is very good, but I don't think it can be carried out. |
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| Zhèige bànfǎ yǐjīng shíxíngle sānge xīngqīle, kěshi jiéguǒ bù hǎo. | This method has been in practice for three weeks, but the results aren't good. |
|--|--|

Notes on No. 5

chéng: 'to constitute, to make, to become'.

Tāde xuéxí yìzhí hěn hǎo, bìyè
yǐhòu ānpai gōngzuò bù chéng
wèntí.

His studies have been good all along,
so after he graduates, setting up
a job for him won't constitute a
problem.

Wǒde nǚér xiànzài chéngle
jiějie, tā zhēn xǐhuan tāde
xiǎo mèimei.

My daughter has become an older
sister. She really likes her
little sister.

fēngqí: 'established practice, custom; general mood'.

Xiànzài yǒu bù shǎo qīngnián
bú yào zài shāngdiànli mài
dōngxì, zhèizhōng fēngqí
zhēn bù hǎo.

There are a lot of young people now
who don't want to sell things in
shops. This practice is really
bad.

Xiànzài zài Zhōngguó, yòu yǒule
niàn shūde fēngqí.

Now in China there is again a general
atmosphere of study.

Notes on No. 6

hé: 'with'. You have seen hé used between two nouns or pronouns as a conjunction meaning 'and'. Here you see it used as a prepositional verb meaning 'with'. The word gēn, which you have seen, also has both meanings, 'and' and 'with'.

Formerly, gēn was the most frequently used word for 'with' or 'and' in the Mandarin spoken in North China, and hé was more often written. But hé has come into wide conversational use in pǔtōnghuà. In addition to this variation, school children in Taiwan are sometimes taught to say hàn instead of hé, which is the same character with another pronunciation.

Generally speaking, if you use hé or gēn you should not have any problem being understood by any speaker of Standard Chinese.

liàn'ài: 'to fall in love, to be in love; romantic love, courtship'. This is the socially acceptable way to describe a romantic relationship between two people. Notice that liàn'ài can be used both as noun and as a verb. (Liàn'ài is written with an apostrophe to show where the syllable division is: liàn ài, not lià nài.)

Tāmen liàn'àile hǎojínián le.

They've been in love for quite a few
years now.

Tāmen xiànzài kāishǐ liàn'ài le.

They've just started to fall in love.

Wǒmen de liàn'ài zhǐ yǒu sāntiān,
jiù bù xíng le.

Our love is only three days old and
already it's over.

The noun liàn'ài is often used in the phrase tán liàn'ài, 'to be romantically involved' or more literally 'to talk of love'.

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| Tāmen liǎngge tán liàn'ài yǐjīng tánle hěn jiǔ le. | The two of them have been in love for quite a while now. |
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| Wǒ méiyǒu hé tā tán liàn'ài. | I'm not in love with her. |
|------------------------------|---------------------------|

In China young people tend to go out in groups. When two people are seen going out alone, then it is assumed that they have serious intentions for the future.

Notes on No. 7

kě: 'really, certainly'. This is an adverb which intensifies state verbs. Kě can be used before a negative.

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| Tāmen liǎngge kě hǎo le! | The two of them are very good friends. |
| Kě bú shì ma! | Isn't that so! (Really! <u>or</u> No kidding!) |
| Nà kě bù xíng! | That really won't do! |
| Nà kě bú shì yíjiàn hǎo shì. | That's really not a good thing. |
| Nǐ kě yào xiǎoxīn! | You've got to be careful! |

Although some Chinese are fond of using the word kě, to other Chinese it may sound too full of local color with which they do not identify.

Peking:

An American exchange student talks with her language teacher. They are both in their late twenties.

- A: Wǒ jìde shàngcì nǐ shuō nǐ èrshíbásuì le, hái méiyǒu jiéhūn. I remember last time you told me that you're twenty-eight years old and you're not married yet.
- B: Duì. Right.
- A: Wǒ yìzhí xiǎng wènwèn nǐ, Zhōngguó niánqīng rén hǎoxiàng sānshísuì zuǒyòu cái jiéhūn, shì bu shì? I've been meaning to ask you all along, it seems as if young people in China don't get married until they're about thirty, is that so?
- B: Duì le. Wǒmen qīngnián yǒu hěn duō shì yào zuò. Yào nǚlì gōngzuò, nǚlì xuéxí, bú yào zǎo jiéhūn! Zhèngfǔ yě tíchāng wǎnliàn wǎnhūn. Zài chéngshì-lǐ niánqīng rén dōu zài èrshí-wǔliùsuì yǐhòu cái jiéhūn. Right. We young people have a lot of things we have to do. We have to work hard and study hard; we shouldn't get married early! The government also promotes late involvement and late marriage. In the city, young people don't get married before the age of twenty-five or twenty-six.
- A: Nóngcūnlǐde niánqīng rén yě shíxíng wǎnhūn ma? Do the young people in the rural areas practice late marriage too?
- B: Duì, tāmen yě shíxíng wǎnhūn. Zài nóngcūn, wǎn liàn'ài wǎn jiéhūn yǐjīng chéngle yìzhǒng xīn fēngqì. Wǒ yǒu yíge zài Běijīng jiāoqū gōngzuòde péngyou xià礼拜 jiéhūn, nǐ yào bu yào hé wo yìqǐ qù kàn-kan? Wǒ gěi ni ānpai yíxiar. Yes, they do too. In the rural areas, late involvement and late marriage have already become a new common practice. I have a friend who works in the suburbs of Peking who's getting married next week. Do you want to go see it with me? I'll arrange it for you.
- A: Hǎojíle. Nà kě zhēn yǒu yìsi, gāng dào zhèr jiù yǒu zhènme yíge hǎo jīhui. Great. That would really be interesting. And such a good opportunity so soon after getting here.

NOTE ON THE DIALOGUE

...zài èrshíwǔliùsuì yǐhòu cái jiéhūn: This is quite a change from Imperial times, when females might be married off at age thirteen and males at age six so as to insure the family fortunes or fend off economic difficulties later. Nonetheless, regulations are less strict in the countryside today, where one can marry perhaps at age twenty.

PART II

8. Xiànzài Zhōngguó rén jiēhūn
yǒu shénme yíshì? What kind of ceremony do the Chinese
have when they get married now?
9. A: Nǐ jiēhūn de shíhou nǐde
qīnqī sònggei ni shénme
lǐwù? What gifts did your relatives give
you when you got married?
- B: Tāmen sònggei wǒ yìxiē xiǎo
lǐwù zuò jìniàn. They gave me a few small presents as
mementos.
10. A: Xūduō nán qīngnián jiēhūn
yǐhòu zhùdao nǚjiā qu. Many young men now go and live with
the wife's family after they get
married.
- A: Zhè gēn yǐqián de fēngsú yǒu
hěn dàde qūbié. This is very different from the
customs of the past.
- B: Kě bú shì ma! Zhēnshì gǎi-
biànle bù shǎo. I'll say! It's really changed a
lot.
11. Èrqiě zài nóngcūn yě shíxíng
wǎnhūn. Furthermore, late marriage is also
practiced in rural areas.

NOTES ON PART II

Notes on No. 8

yíshì: 'ceremony, function' This can be used to refer to a range of
different ceremonies, from the signing of a treaty or agreement to the
taking of marital vows.

In old China, marriages were celebrated extravagantly. It was not un-
common to find families going into debt because of the joyous occasion,
which marked a new generation added to the family line. This elaborate
ritual served to strengthen familial bonds and the newlyweds' feeling of
obligation owed to the family.

In PRC cities of today, lack of extra money and coupons to purchase
food for guests, celebration space, and free time for preparation limit
the celebration often to procedural formality alone--registration with the
local police bureau. Wedding dinners may still be enjoyed in the country-
side, where there are fewer restrictions on time and food.

Notes on No. 9

qīnqī: 'relatives' Qīnqī is slightly different from the English word
'relatives' in that it does not include one's immediate family, that is

parents or children, but is used to refer to all other relatives. (One's immediate family are called jiāli rén.)

Nǐmen jiā qīnqi duō ma?

Do you have a lot of relatives
in your family?

Wǒmen jiā qīnqi kě duō le!

We have lots of relatives in
our family.

sònggei: 'give (a gift) to ...' The verb sòng has several meanings. One is 'to send', as in Wǒ bǎ nǐde xíngli sòngshàngqu le, 'I sent your luggage upstairs.' Another is to give someone something as a present.

Here you see sòng with the prepositional verb gěi 'for, to' after it. You have also seen jiāogei, 'to hand over to ..., to submit to...'. When gěi is used after the main verb as a prepositional verb, it must be followed by the indirect object, that is, the person or thing to whom something is given. Gěi can also be used this way with jì 'to send', and mài 'to sell'.

Wǒ bǎ zhèijiàn yīfu jìgei wǒ
mèimei le.

I sent this piece of clothing to my
younger sister.

Tā bǎ fángzi màigei wǒ le.

He sold his house to me.

In these examples the direct object, clothing or house, is up front in the sentence, making it necessary to use gěi to put the indirect object after the main verb. This usually happens in sentences where the object is specific and the bǎ construction is preferred. When sòng is followed by an indirect object, however, the gěi is usually optional.

Wǒ yào sòng ta yíge xiǎo lǐwù.

I am going to give him a small present.

Wǒ yào sònggei ta yíge xiǎo
lǐwù.

I am going to give him a small present.

...sònggei ni shénme lǐwù?: Wedding gifts for friends and relatives in the PRC are generally "useful" items. Common among these are nuǎnpíng, hot water jugs; huāpíng, vases; táidēng, table lamps; bǐ, pens; liǎnpǎn, wash basins; or cānjù, kitchen items.

zuò: 'to act as, to serve as'. Tāmen sònggei wo yìxiē xiǎo lǐwù zuò jìniàn. is literally 'They gave me a few small presents to serve as mementos.'

Zhèige xuéxiào bìyède xuésheng,
hěn duō dōu zuò lǎoshī le.

A lot of students who graduated from
this school have become teachers.

Yòng zhèiběn xīn shū zuò lǐwù,
hǎo bu hǎo?

Would it be okay to use this new
book as a present?

Zuò, 'to act as, to serve as' is often seen used with yòng, 'to use' as in the example above, yòng ... zuò ..., 'to use (something) as (something) else'.

jìniàn: 'memento, remembrance; to commemorate'.

Wǒ gěi ta yìzhāng zhàopiàn zuò jìniàn. I'll give him a photo as a memento.

Notes on No. 10

xǔduō: 'many; a great deal (of), lots (of)'. Xǔduō is used as a number (it can be followed by a counter) to modify other nouns.

A: Hái yǒu duōshao qián? How much money is there left?
B: Hái yǒu xǔduō. There's still a lot left. or
There's a lot more.

Tā mǎile xǔduō (zhāng) huà. He bought a lot of paintings.

Xǔduō has several things in common with hěn duō, in addition to similarity of meaning. Used as modifiers in front of nouns, both xǔduō and hěn duō can (1) be used alone, (2) be used with de, and (3) be followed by a counter, but not usually -ge.

Tā rènshi xǔduō rén. He knows a lot of people.
Tā rènshi hěn duō rén.

Tā jiànle xǔduō(de) rén. He saw (met with) a lot of people.
Tā jiànle hěn duō(de) rén.

Bìchúli yǒu hěn duō (jiàn) dàyī. There are a lot of overcoats in the closet.

Tā xiěle xǔduō (běn) shū. He wrote a lot of books.

Hěn duō is probably more common than xǔduō. Some speakers feel that they do not use xǔduō in conversation; many speakers, however, do not feel any restriction about using it in conversation.

...zhùdao nǚjiār qu: 'to go live with the wife's family' You've seen the prepositional verb dào used after main verbs, as in nádao lóushàng qu, 'take it upstairs'. Following verbs expressing some kind of motion, the use of dào is fairly straightforward. But in the above example from the Reference List, dào is used with a verb which is not usually thought of as expressing motion, zhù, 'to live, to inhabit'. Here is another example of zhù used in a phrase expressing motion:

Tā shì zuótiān zhùjinlaide. He moved in yesterday.

The verbs zhàn 'to stand' and zuò 'to sit' can also be used in phrases expressing motion.

Qǐng ni zhàndao nàibianr qu,
hǎo bu hǎo?

Would you please go stand over
there.

Qǐng ni zuòdao qiánbianr qu,
hǎo bu hǎo?

Would you please go sit up
front.

Due to the lack of housing, which might involve a wait of from one to three years for newlyweds, it is not infrequent now to find the groom join the household of his new bride. This is in contrast to former tradition, which stated that the woman became part of the man's family, and of course, moved into his family's house.

In the past, for the groom to join the household of his new bride carried special significance. It was called rù zhuì and might take place when a family had only female children and the father wanted his daughter's husband to take his last name in order to carry on the family line.

qūbié: 'difference' When expressing the difference between two things, use ... gēn ... yǒu qūbié.

Zhèiběn zìdiǎn gēn nàiběn
yǒu hěn dàde qūbié.

There is a big difference between
this dictionary and that one.

Zhèige xuéxiào gēn nèige
xuéxiào yǒu shénme qūbié?

What is the difference between
this school and that one?

Zhèiliǎngge bànfǎde qūbié
zài nǎr?

What is the difference between
these two methods?

Kě bú shì ma!: 'Yes, indeed!', 'I'll say!', or more literally, 'Isn't it so!' Kě bú shì ma! is often used in northern China to indicate hearty agreement, or to indicate that something makes perfect sense to the speaker, something like English 'Well, of course!' or 'Really!'.

bù shǎo: Literally 'not a little', in other words, 'quite a lot'.

Tā yǒu bù shǎo huà yào gēn
nǐ shuō.

He has a lot he wants to say to
you.

Zài Měiguó bù shǎo rén yǒu
qìchē.

In America a lot of people have
cars.

érqiě: 'furthermore, moreover'

Jīntiān tiānqi bù hǎo, érqiě
hǎoxiàng yào xià xuě.

The weather is bad today, and
furthermore it looks as if it's
going to snow.

Érqiě is often used in the pattern bú dàn...érqiě..., 'not only... but also...' or 'not only...moreover...':

Zhèizhǒng huā bú dàn hǎo kàn,
érqiě fēicháng xiāng.

This kind of flower is not only
pretty, but it's also very fragrant.

Wǒ bú dàn ài chī táng, érqiě
shénme tián dōngxī dōu ài
chī.

I not only like to eat candy,
(moreover) I like to eat anything
sweet.

Tā bú dàn xuéguo Zhōngwén,
érqiě xuéde bú cuò.

Not only has he studied Chinese,
but moreover he has learned it
quite well.

Wǒ bu dàn méiyǒu hé tā tán
liàn'ài, érqiě wǒ yě bú dà
xǐhuan tā.

Not only am I not in love with her,
moreover I don't like her very
much.

Peking:

The American exchange student and her language teacher continue their conversation:

- A: Zhōngguó rén jiéhūnde shíhou yǒu shénmeyàngde yíshì? What kind of ceremony is there when the Chinese get married?
- B: Méiyǒu shénme yíshì, jiù shì qīng qīng péngyou lái hē diǎnr chá, chī diǎnr táng, diǎnxīn, shénmede. There is no ceremony, we just invite friends and relatives to come and have some tea, candy, snacks, and so on.
- A: Qīng péngyou sòng bu sòng lǐwù? Do the friends and relatives give gifts?
- B: Yǒude rén sòng yìdiǎnr xiǎo lǐwù zuò jìniàn. Some people give small gifts as a memento.
- A: Wǒ tīngshuō yǐqián nóngcūnli nǚháizi jiéhūnde shíhou, nánjiā yào sòng xǔduō lǐwù. Zhèige fēngsú shì bu shì yě gǎibiàn le? I've heard that it used to be that in the country, when a girl got married, the man's family would have to give a lot of gifts. Has this custom changed too?
- B: Shì a! Zhèizhōng shìqing zài bù shǎo dìqū dōu méiyǒu le. Èrqiě xiànzài yě yǒude nán qīngnián jiéhūn yǐhòu zhùdao nǚjiār qu. Zhèi gēn yǐqiánde fēngsú yě yǒu hěn dàde qūbié. Yes! In many regions, this kind of thing doesn't exist any more. Furthermore, now there are also young men who go to live with the wife's family after they get married. This is also very different from the customs of the past.
- A: Kě bú shì ma! Zhēn shì gǎibiànle bù shǎo. I'll say! It has really changed a lot.

PART III

12. Nǐmen jiéhūn yǐqián shuāngfāng
dōu hěn liǎojiě ma? Before you were married, did you both
know each other very well?
13. Xiànzài Zhōngguó línhūnde bú
tài duō. There aren't many people getting
divorced in China now.
14. Nèiduì fūfù bú zài yíge dìqū
gōngzuò. That married couple doesn't work in
the same region.
15. Tā měinián yǒu duōshǎo tiānde
tānqīnjià? How many days of leave does he get
every year to visit family?
16. Fūfù zǒngshì nénggòu zài yìqǐ
bǐjiào hǎo. It's always better if married couples
can be together.
17. A: Tāmen shì jīngguó xiāngdāng-
de kǎolǔ yǐhòu cái jié- They gave it quite a bit of consi-
hūnde. deration before they got married.
- A: Dànshì bù zhīdào wèishénme, But for some reason or other they
tāmen háishi yǒu hěn duō still had a lot of problems.
wèntí.
18. Nánnǚ yīngdāng bǐcǐ liǎojiě A man and woman should know each
yǐhòu zài jiéhūn. other well before they get
married.
19. Nǐ xiǎng tā huì bu huì bāng wǒ Do you think he will help me solve
jiějué zhèige wèntí? this problem?

NOTES ON PART III

Notes on No. 12

shuāngfāng: 'both sides, both parties'

Zhèijiàn shìqíng shì Zhōngguó
hé Měiguó shuāngfāng dōu
zhīdaode.

This matter is known to both
America and China.

bǐcǐ: 'the one and the other; each other, mutually'

Suīrán wǒmen méiyǒu shuō huà,
kěshì bǐcǐ dōu zhīdao,
tāde bìng méiyǒu bànfa le.

Although we didn't say anything, we
both knew. There was nothing
that could be done for his illness.

Yǒude dàxuéshēng xǐhuan zài
bìyède shíhòu bǐcǐ sòng
lǐwù.

Some college students like to
give each other gifts when
graduating.

A: Zhōumò hǎo!

Have a nice weekend!

B: Bǐcǐ, bǐcǐ!

You too!

liǎojiě: 'to understand; to acquaint oneself with, to try to understand'.

Zhèijiàn shì, wǒ bù dǒng, hái
děi qù liǎojiě yíxià.

I don't understand this, I have to
go back and try to understand it
again.

Wǒ liǎojiě tā.

I understand her.

Tā juéde tā méiyǒu yíge
péngyou zhēnde liǎojiě tā.

He feels that he doesn't have a
single friend who really knows him.

Notice that when you want to say 'to know someone' meaning 'to understand someone', the Chinese word to use is liǎojiě, not rènshi (which simply means to have made someone's acquaintance).

Note on No. 13

... líhūnde bú tài duō: 'There aren't many people getting divorced ...'
Líhūnde, 'those (people) who get divorced', is a noun phrase in which líhūn
is nominalized by -de.

Notes on No. 14

fūfù: 'husband and wife, married couple'.

Tāmen fūfù liǎngge dōu fēicháng
hǎo.

Those two (that couple) are both
very nice.

bú zài yíge dìqū gōngzuò: 'do not work in the same region'. Yíge,
'one', is frequently used to mean 'one and the same'. Here are some more
examples:

Wǒmen dōu zài yíge xuéxiào
niàn shū.

All of us go to the same school.

Tāmen liǎngge dōu shì yíge
lǎoshī jiāochulaide.

They are both the product of the
same teacher.

Note on No. 15

tàngjīnjià: 'leave for visiting family'. Tàn qīn means to visit one's

closest relatives, usually parents, a spouse, or children.

Míngtiān tā jiù qù Shànghǎi
tān qīn le.

Tomorrow he's going to Shanghai to
visit his family.

Note on No. 16

zǒngshí: 'always, all the time'. This adverb may also occur as zǒng.

Tā zǒngshí ài qù Huáměi
kāfēitīng.

He always loves to go to the
Huáměi Coffeehouse.

nénggòu: 'can, to be able to'. This is a synonym of néng.

Notes on No. 17

jīngguo: 'to pass by or through, to go through'. Jīngguo can mean
1) to pass by or through something physically, or 2) to go through an
experience.

Jīngguo zhèicì xuéxí yǐhòu
wǒ kě qīngchu duō le.

As a result of this study, I
see things a lot more clearly.

Wǒ měitiān xià bān huí jiāde
shíhou, dōu jīngguo Bǎihuò
Dàlóu ...dōu
jīngguo Bǎihuò Dàlóu.)

Every day on my way home from work
I pass by the Bǎihuò Dàlóu.

Nǐ jīngguo zhège wūzide
shíhou, nǐ méiyǒu kànjian
wǒmen zài lǐtōu gōngzuò ma?

When you passed by this room,
didn't you see us working inside?

xiāngdāng: 'quite, pretty (good, etc.); considerable, a considerable
degree of'.

Tāde shēntǐ xiāngdāng hǎo.

His health is quite good.

kǎolǚ: 'to consider; consideration'.

Wǒ yǐjīng kǎolǚguò le, tā
háishi yīnggāi shàng dàxué.

I have already given it consideration,
he should still go to college.

dànshi: 'but', a synonym of kěshi.

Wǒ yǐjīng qùguo le, dànshi
wǒ méiyǒu kàndào tā.

I already went there, but I didn't
see her.

nánnǚ: 'male and female'.

Nánnǚde shìqíng zuì nán shuō.

Matters between men and women are
the hardest to judge.

yīngdāng: 'should, ought to'. Yīngdāng is a less-frequently heard word for yīnggāi. These two words share in common the following meanings:

- (1) 'should' in the sense of obligation or duty.

Zánmen shì tóngzhì, yīngdāng
(or yīnggāi) bǐcǐ bāngmáng.

We two are comrades, we should help
each other.

- (2) 'ought to' in the sense of 'it would be suitable to'.

Wàitou lěng, nǐ yīnggāi (or
yīngdāng) duō chuān yìdiǎnr.

It's cold out, you should put on
some more clothing.

- (3) 'should' in the sense of 'it would be desirable to'.

Nǐ yīnggāi (or yīngdāng)
shìyìshi, zhēn hǎo wánr.

You should try this, it's fun.

- (4) 'should' in the sense of 'it is expected'.

Shídiǎn zhōng le, tā yīnggāi
(or yīngdāng) kuài dào le.

It's ten o'clock, he should be here
soon.

Tā xué Zhōngwén xuéle sānnián
le, yīnggāi xuéde bú cuò le.

He's been studying Chinese for three
years, he should be pretty good
by now.

bǐjiào: 'relatively, comparatively, by comparison'. Also pronounced bǐjiǎo.

Jīntiān bǐjiào rè.

It's hotter today.

Zhèijiàn yīfu gǎile yǐhòu,
bǐjiào hǎo yìdiǎnr.

After this article of clothing is
altered, it will be better.

Zhèi liǎngtiān tā bǐjiào shūfu
yìdiǎnr, bù zěnmē fā shāo le.

The past couple of days he's been
feeling better, he doesn't have
such a high fever any more.

You may sometimes hear Chinese speakers use bǐjiào before other adverbial expressions like bú tài 'not too', bù zěnmē 'not so', bú nàme 'not so' or hěn 'very'. Careful speakers, however, feel that bǐjiào should not be used in such cases.

huì: 'will; might; be likely to'. The auxiliary verb huì is used to express likelihood here.

Míngtiān tā huì bu huì lái?

Will he come tomorrow?

Wǒ qù bǎ mén guānhǎo, nǐ huì
bu huì juéde tài rè?

If I go close the door, will you
feel too hot?

jiějué: 'to solve, to settle (a problem), to overcome (a difficulty)'.
.

Nǐ bú yào jí, qiándè wèntí
yǐjīng jiějué le.

Don't get anxious, the problem of
money has already been solved.

Washington, D. C.

A graduate student in Chinese studies talks with an exchange student from Peking.

- A: Wǒmen rènshi zhǐ yǒu liǎngge duō xīngqī, kěshì yǐjīng shì lǎo péngyou le. We've only known each other for two weeks or so, but we're old friends already.
- B: Duì. Wǒmen tiāntiān zài yíkuàir, zhēn hǎoxiàng shì lǎo péngyou le. Yes. We're together every day; it really is as if we're old friends.
- A: Wǒ yìzhí xiǎng wènwen ni nǐ shì shénme shíhour jiéhūnde ne? I've been meaning to ask you all along when you were married.
- B: Ò! Wǒ shì qiánnián jiéhūnde. Oh. I was married the year before last.
- A: Nǐ èrshibásuì le. Nǐ àiren ne? You're twenty-eight years old. How about your spouse?
- B: Tā sānshìèr le. He's thirty-two.
- A: Nǐmen jiéhūnde shíhou kě bù xiǎo le! Zhōngguó niánqīng rén dōu shì zhèige yàngzi ma? You certainly weren't young when you were married! Is it this way for all Chinese young people?
- B: Duì le. Zhèngfǔ tíchàng wǎn-liàn wǎnhūn. Niánqīng rén yě dōu yào nǚlì xuéxí, nǚlì gōng-zuò, bú yào zǎo jiéhūn. Yes. The government promotes late involvement and late marriage. Also, all young people should study hard and work hard, and shouldn't get married early.
- A: Chéngshìlǐ nǚde duō dà jiéhūn? At what age do most women get married in the cities?
- B: Chābuduō èrshiwǔsuì zuǒyòu. After about twenty-five.
- A: Nǎnde ne? And men?
- B: Dàgài èrshibāsuì zuǒyòu. After about twenty-eight.
- A: Jiéhūnde shíhour yǒu shénme-yàngde yíshì? What kind of ceremony is there when someone gets married?
- B: Méiyǒu shénme yíshì. Búguò jiéhūn nèitiān qīng qīngqī péngyou lái hēhe chá, chī diǎnr táng, diǎnxīn shenmede. Yě yǒu rén sòng diǎnr xiǎo lǐwù zuò There is no ceremony. But on the day of the marriage relatives and friends are invited to come and drink tea, eat a little candy, snacks and so forth. Some people also give a

jìniàn.

small gift as a memento.

A: Nóngcūnlǐde niánqīng rén yě shíxíng wǎnhūn ma?

Do the young people in rural areas also practice late marriage?

B: Duì. Zài nóngcūnli wǎn liàn'ài wǎn jiéhūn yě yǐjīng chénglē yìzhǒng fēngqì.

Yes. Late involvement and late marriage have already become a common practice in the rural areas.

A: Nóngcūnli nǚháizi jiéhūnde shíhòu nánjia hái yào sòng xǔduō lǐwù ma?

In the farm villages does the family of the husband still have to give a lot of presents when a girl gets married?

B: Bú yào le. Èrqiě xiānzài yǒu xiē nán qīngnián jiéhūn yǐhòu hái zhūdao nǚjiār qu. Zhè gēn yìqiándē fēngsù yǒu hěn dàde qūbié.

Not any more. Furthermore now there are even young men who live with the wife's family after they get married. This is very different from the customs of the past.

A: Kě bú shì ma! Zhēn shì gǎibiànle bù shǎo.

I'll say! It's really changed a lot.

Xiānzài Zhōngguó líhūnde duō bu duō?

Are there many people who get divorced in China now?

B: Yǒu, kěshi bǐjiǎo shǎo. Yīnwei jiéhūn yǐqián nánǚ shuāngfāng bǐcǐ bǐjiǎo liǎojiě, yòu jīngguo xiāngdāngde kǎolǚ, suǒyǐ líhūnde bú tài duō.

Yes, there are, but relatively few. The man and the woman know each other rather well before they get married, and they give the matter quite a bit of consideration, so not too many people get divorced.

A: Wǒ tīngshuō Zhōngguo yǒu yìxiē fūfù bú zài yíge dìqū gōngzuò, bú zhùzai yíge dìfang, zhè huì bu huì yǒu wèntí ne?

I hear there are some couples in China who don't work in the same place. Do problems ever come about because of this?

B: Fūfù bú zài yíge dìfang gōngzuò, suīrán měinián yǒu bànge yuède tànqīnjià, dànshi hái yǒu hěn duō bù fāngbiàn. Suǒyǐ wèile ràng tamen gèng hǎode gōngzuò hé xuéxí, yīngdāng bāng tamen jiějué zhèige wèntí.

If the husband and wife don't work in the same place, even though they get half a month's leave every year to visit family members, it's still very inconvenient. So in order to let them work and study even better, we should help them solve this problem.

A: Duìjǐle. Fūfù zǒngshì nénggòu zài yìqǐ bǐjiào hǎo.

You're so right. It's always better if the husband and wife can be together.

...nánjia hái yào sòng xǔduō lǐwù ma?: In traditional China, the groom's family gave gifts to the bride's family to compensate for the loss of their daughter. (For the loss of the daughter might also entail a substantial loss of property and servants.) In Taiwan, it is still the man's family who in most cases pays for the wedding arrangements. In the PRC today, these customs no longer exist.

Xiànzài Zhōngguó líhūnde duō bu duō?: Although allowed by law with the mutual consent of both parties, it is not easy to obtain a divorce in the PRC. With the exceptions of one party being either politically questionable or terminally ill, the majority of couples are asked to resolve their differences via study and group criticism.

...yǒu yìxiē fūfù bú zài yíge dìfang gōngzuò: Many couples still have to be split up in order for each to have work. (Jobs are arranged for and assigned by the local government.) This is, of course, a great hardship since it is improbable that either will be able to arrange a transfer of job to the other's work-place. The splits are arranged in order to increase rural population and provide labor for rural jobs. The partner left in the city, usually the woman, can go to the countryside to join her spouse, but rural life is so difficult that this is not likely.

...suǐrán měinián yǒu bànge yuède tàngīnjià: There are two types of leave for visiting one's family in the PRC. One is for unmarried children to return home to see their parents, the other is for couples who are assigned to different places for work. These trips are paid for by one's work unit (but communes have no family leave provisions). If the person on leave is working relatively near his home, he is allowed a fifteen day visit once per year and a worker who is located relatively far from home can take a thirty day visit once every two years.

Vocabulary

| | |
|--|--|
| bǐcǐ | each other, mutually; you too, the same to you |
| bǐjiào (bǐjiǎo) | relatively, comparatively; fairly, rather |
| bú dàn | not only |
| bù shǎo | quite a lot, quite a few |
| chéng chéngshì | to become, to constitute, to make city |
| dànshi | but |
| érqiě | furthermore |
| fēngqì fēngsù fūfù | common practice; general mood custom married couple, husband and wife |
| gǎibiàn | to change |
| hé huì | with; and might, to be likely to, will |
| jiéhūn (jiēhūn) jiějué jīngguò jìniàn | to get married to solve to go through, to pass by or through memento, memorial |
| kǎolǔ kě kě bú shì ma! | to consider; consideration indeed, really I'll say, yes indeed, that's for sure |
| liàn'ài | to be romantically involved with; love |
| liǎojiě (liǎojiē) línhūn lǐwù (lǐwu) | to understand; understanding to get divorced gift, present |
| nánjiā(r) nǎnnǚ nénggòu niánqīng nòngcūn nǚjiā(r) nǚlì | the husband's family male and female can, to be able to to be young rural area, countryside the wife's family to be hardworking, to be diligent; diligently, hard |

| | |
|----------------|--|
| qīngnián | youth, young person |
| qīnqi | relatives |
| qūbié | difference, distinction |
| shíxíng | to practice, to carry out (a method, policy, plan, 'reform, etc.) |
| shuāngfāng | both sides, both parties |
| sòng | to give (something as a gift) |
| tàn qīn | to visit family |
| tànqīn | to visit relatives (usually means immediate family) |
| tànqīnjià | leave for visiting family |
| tíchàng | to advocate, to promote, to initiate |
| wǎnliàn wǎnhūn | late involvement and late marriage |
| xiāngdāng | quite, pretty, very |
| xǔduō | many; a great deal (of), a lot (of) |
| yīngdāng | should, ought to |
| yíshì | ceremony |
| yìzhí | all along, all the time (up until a certain point) |
| zhèngfǔ | government |
| zhùdao | to move to, to go live at |
| zǒngshì | always |
| zuò | to serve as, to act as; as |

Customs Surrounding
Marriage, Birth, and Death: Unit 2

PART I

- | | |
|---|--|
| 1. Hòutiān shì nǐmen <u>xiǎojiē</u> <u>dàxǐde rìzi</u> . | The day after tomorrow is your daughter's wedding day. |
| 2. <u>Xīnláng</u> zài Táiwān Yínháng gōngzuò, <u>rén</u> hěn <u>lǎoshi</u> , yě hěn <u>shàngjìn</u> . | The bridegroom works at the Bank of Taiwan. He's very honest and very ambitious. |
| 3. Wǒmen Xiùyún gēn tā <u>jiāowǎng</u> yǐjīng yìniánduō le, duì tā hěn <u>mǎnyì</u> . | Our Xiùyún has been seeing him for over a year now, and she's very pleased with him. |
| 4. A: Nǐmen gēn <u>nánfāngde</u> fùmǔ <u>shǒu</u> bu <u>shǒu</u> ? | Did you know the groom's parents very well before? |
| B: Bú tài shǒu. Kěshi <u>zǎo</u> jiù tīngshuōguo. | Not too well. But we'd heard of them long before. |
| B: Tāmen yì lái <u>tíqīn</u> wǒmen jiù <u>dāying</u> le. | As soon as they came to propose the marriage we agreed to it. |
| 5. A: Tāmen <u>tánlái</u> <u>tánqù</u> tánle hěn <u>jiǔ</u> bù néng <u>juédìng</u> . | They talked and talked for a long time and couldn't decide. |
| A: Kěshi <u>hòulái</u> <u>háishì</u> wǒ gào-su tāmen yīnggāi zěnmē bàn. | But later it was I who told them what they should do, after all. |
| 6. Wǒ nǚerde <u>hūnlǐ</u> zài Éméi Cāntīng <u>jǔxíng</u> . | My daughter's wedding will be held at the Omei Restaurant. |
| 7. Tīngshuō <u>jiéhūn</u> <u>lǐfú</u> shì <u>xīnniáng</u> zìjǐ zuòde, tā zhēn <u>nénggàn</u> . | I hear that the wedding gown was made by the bride herself. She's really capable. |
| 8. Wǒ zhù yīyuànde shíhou nǐmen <u>hái</u> sòng huā lai, <u>ài</u> , zhēn shì tài xièxie le. | When I was in the hospital you even sent flowers. Thanks so much. |

Notes on No. 1

xiǎojiē: 'daughter'. You have seen xiǎojiē meaning 'Miss' or 'young lady'. Here it is used to mean 'daughter'. Note, however, that it is used only in referring to someone else's daughter, not in referring to one's own daughter(s).

Tā yǒu jǐwèi xiǎojiē?

How many daughters does he have?

Nǐmen xiǎojiē zhēn piàoliang.

Your daughter is really pretty.

Xiǎojiē, meaning either 'Miss' or 'daughter', is not in current usage in the PRC.

dà xǐde rìzi: 'wedding day', literally 'big joyful day'. Xǐ 'to be glad, joyful', is used in several expressions having to do with weddings. The character for xǐ is often used as a decoration. For weddings, two xǐ characters together are used as a decoration.



Notes on No. 2

rén hěn lǎoshí: 'he's very honest'. Rén, 'person', can be used to refer to a person's character. It can be used with a noun or pronoun before it, for example Tā rén hěn lǎoshí, literally 'As for him, his person is very honest'. The wording Tā rén ... is often used to talk about the way someone truly is:

Tā rén hěn ài bāngzhu bié rén.

He (is the sort of person who) likes to help others.

Liú Xiānsheng rén hěn tèbié,
shénme shìqing dōu yào wèn
yige wèishenme.

Mr. Liú is a different sort of
person, he has to ask 'why' about
everything.

Tā rén hěn kèqì.

He's a very polite sort of person.

Sometimes rén refers to a person's mental state of being:

Wǒ hēde tài duō, rén hái yǒu
diǎnr bu qīngchu.

I had too much to drink and I'm still
a little foggy.

Rén also sometimes refers to a person's physical self. This meaning is mostly used in situations where a contrast is implied, something like 'And

as for the person himself, ...'. For example:

Wǒ yìzhí zhǐshì hé tā tōng
diànhuà, jīntiān zǎoshang,
cái dìyīcì jiàn miàn, tā
rén fēicháng piàoliàng.

All along I had only talked to her
over the phone, but this morning
I met her for the first time.
She's very beautiful.

Tāmen jiéhūn bú dào yíge yuè,
xiānsheng jiù dào Jiāzhōu
niàn shū qu le, rén zài
Měiguó, xīn zài Táiwān, shū
zěnme niàndehǎo ne?

They hadn't even been married for
one month when her husband went to
California to go to school. He
was in America, but his heart was
in Taiwan, how could he possibly
study well?

Notes on No. 3

jiāowǎng: 'to associate with, to have dealings with', often said of
boyfriend-girlfriend relationships.

Wǒ hé tā méiyǒu shénme tèbiéde
jiāowǎng.

There's no special relationship
between him and me. (Said by a
daughter in explanation to her
mother.)

In the PRC jiāowǎng is not used this way; use rènshi, 'to know (a person)' or
jiāo péngyou, 'to make friends' instead. In the PRC, you will hear jiāowǎng
used in phrases such as "liángguó rénmín de jiāowǎng", 'the contact (association)
between the peoples of these two countries'.

Notes on No. 4

nánfāng: "the bridegroom's side", a phrase which often refers to the
bridegroom himself, and sometimes refers to the bridegroom's family,
relatives, and friends collectively. Nánfāng, "the bridegroom's side",
happens to be a homonym of nánfāng, 'the South'.

Zhōngguó rén jiéhūnde shíhou,
nánfāng dà qǐng kè.

When Chinese get married, the groom's
family hosts a big feast.

Jiéhūn yǐqián nánfāng nǚfāng
bǐcǐ sòng lǐ.

Before a marriage, the groom's side
and the bride's side give each
other gifts.

[Nǚfāng means "the bride's side, referring either to "the bride" herself,
or to 'the bride's family, relatives, and friends collectively'.]

shóu: 'to be familiar with ...' Also pronounced shú. Shóu is used
with hé for people and with duì for places.

Wǒ hé tā hěn shóu.

I know him very well.

Tā duì Táiběi hěn shǒu.

She knows Taipei very well.

Shǒu also means 'to be cooked sufficiently' and 'to be ripe'.

zǎo: You've learned this as the verb 'to be early', now you see it used to mean 'long ago'.

Wǒ zǎo zhīdào nǐ bù huílai.

I knew long ago that you wouldn't come back.

Wǒ zǎo tīngshuō le.

I heard about it long ago.

Zǎo is usually followed by jiù to stress the idea of 'as early as that'.

Wǒ zǎo jiù gào su tā nèijiàn shì le.

I told him that long ago. (Said to correct an impression that he didn't actually know it so early.)

Wǒ zǎo jiù xiǎng lái kàn nǐ, yìzhí méi shíjiān.

I've been meaning to come see you for a long time, but I never had the time.

tígān: 'to bring up a proposal of marriage' Traditionally, the man's parents would visit the parents of the woman they wished their son to marry in order to bring up the subject of marriage. The situation in Taiwan is changing rapidly today, but some marriages are still proposed in this way. More frequently, however, the children simply inform their parents of their own arrangement.

dāying: 'to agree (to something), to consent, to promise'

Tā dāying gěi wǒ nèijiàn dōngxi, zěnméi tā xiànzài yòu bù gěi le?

He agreed to give me that thing. How is that now he won't give it to me?

Nǐ dāying tā le, dāngrán yīnggāi péi tā qù.

You promised him, of course you should go with him.

Nǐ dāying zuòde shì, yídìng yào zuòdào.

You must do what you promise to do.

Nǐ dāyinglede shì, wèishénme bú zuò?

Why don't you do this thing that you have promised?

Nǐ dāyingguode shì, jiù yīnggāi zuòdào.

You ought to do things that you promise.

Wǒ méi dāying gěi nǐ yíge hùzhào.

I didn't promise to give you a passport.

Dāying can also mean 'to answer'.

Tā jiào ni, nǐ zěnméi méi dǎying? He called you, how come you
didn't answer?

Notes on No. 5

tánlai tánqù: 'to talk over'.

Tánlai tánqù, yě bù néng jiějué We discussed it for a long time, but
zhèige wèntí. still couldn't solve the problem.

Tánlai tánqù, tánde hěn yǒu It got very interesting, conversing
yìsi. back and forth.

juédìng: 'to decide'.

Wǒ juédìng yào qù. I've decided that I'm going.

Wǒ yǐjīng juédìng jiù zhènmé I've already decided that it'll be
bàn. this way.

Wǒ hái méi juédìng gāi zěnmé I haven't yet decided what should be
bàn. done.

Notice that when you want to say 'I can't decide whether (to do something)' or 'I haven't decided whether (to do something)', the object of juédìng is a choice-type question.

Wǒ hái méi juédìng qù bu qù. I haven't yet decided whether to
go or not.

Wǒ bù néng juédìng wǒ qù I can't decide whether to go
bu qù. or not.

Wǒ hěn nán juédìng ràng bu I'm having a hard time deciding
ràng ta qù. whether to let him to or not.

Wǒ shì bu shì gāi huíqù, It's hard to decide whether or
hěn nán juédìng. not I should go back.

hòulái: 'afterwards, later'. You have already learned another word which can be translated as "afterwards" or "later": yǐhòu. Yǐhòu and hòulái are both nouns which express time. Here is a brief comparison of them.

(1) Yǐhòu can either follow another element 'in which case it is translated as "after ...") or it can be used by itself.

Tā lái le yǐhòu, wǒmen jiù zǒu After he came, we left.
le.

Yǐhòu, tā méiyǒu zài lái guo. Afterwards, he never came back again.

Hòulái can only be used by itself.

Hòulái, tā shuì jiào le.

Afterwards, he went to sleep.

(2) Both yǐhòu and hòulái may be used to refer to the past. (For example, in the reference list sentence, yǐhòu may be substituted for hòulái. But if you want to say "afterwards" or "later" referring to the future, you can only use yǐhòu. When it refers to the future time, yǐhòu can be translated in various ways, depending on the context:

Yǐhòude shìqing, děng yǐhòu
zài shuō.

Let's wait until the future to see
about future matters.

Yǐhòu nǐ yǒu kòng, qǐng cháng
lái wán.

In the future when you have the time,
please come over more often.

Wǒ yǐhòu zài gào su nǐ.

I'll tell you later on.

Tāde hái zi shuō le, yǐhòu tā
yào gēn yí ge Rìběn rén jiéhūn.

His child said that someday, he wants
to marry a Japanese.

Usage Note: Yǐhòu has the meaning of "after that". It can imply that some past event functions as a dividing point in time, as a sort of time boundary, and yǐhòu refers to the period from the end of that time boundary up to another point of reference (usually the time of speaking). In this usage it is often translated as "since".

Tā zhǐ xiě le yíběn shū, yǐhòu
zài méi xiě guo.

He only wrote one book, and hasn't
written any since.

Ránhòu stresses the succession of one event upon the completion of a prior event.

Wǒ shàngwǔ zhǐ yǒu liǎngjié
kè, ránhòu jiù méi shì le,
wǒmen keyi chuān wǎn.

I have only two classes in the
morning, and after that I don't
have anything else to do, so we

háishi: 'in the end, after all' You have seen háishi meaning 'still', that is, that something remains the same way as it was. Here háishi is used to mean that the speaker feels that, all things considered, something is the case after all.

Háishi tā duì.

He is right, after all.

Note on No. 6

jǔxíng: 'to hold (a meeting, banquet, celebration, ceremony, etc.)'
For this example you need to know that diǎnlǐ means 'ceremony'.

Míngtiān jǔxíng bìyè diǎnlǐ.

Tomorrow the graduation ceremony
will be held.

Notes on No. 8

hái: 'even, (to go) so far as to' You have seen hái meaning 'still' as in Nǐ hái zài zhèr!, 'You're still here!'. You've also seen hái meaning 'also, additionally', as in Wǒ hái yào mǎi yìpíng qìshuǐ., 'I also want to buy a bottle of soda.' Here you see hái meaning additionally in the sense of additional effort. The sentence Nǐmen hái sòng huā lai, hái expresses the speaker's feeling that sending flowers went beyond what was expected or necessary.

zhēn shì tài xièxie le: 'I really thank you so much!' You have seen tài used to mean 'very, extremely', as in Tài hǎo le!, 'Wonderful!'. Notice that here it is used with xièxie.

Taipei:

A woman goes to visit her old friend and to present her with a gift for her daughter and future son-in-law.

A: Gōngxǐ, gōngxǐ! Zhège Xīng-qītiān jiù shì nǐmen èr xiǎo-jiēde dàxǐde rìzi! Zhèli shì sònggei xīnláng xīnniángde lǐwù.

Congratulations! This Sunday is your second daughter's big day! Here's a present for the bride and groom.

B: Xièxie! Xièxie! Nǐ tài kèqi le.

Thank you! That's so nice of you.

A: Yìdiǎn xiǎo yìsi. Nǐ yídìng hěn máng ba! Hūnlǐ dōu zhǔnbèi-hǎo le meiyou?

It's just a little something. You must be busy! Is everything all ready for the wedding?

B: Zuì mángde shíhou yǐjīng guò le, xiànzài chàbuduō dōu zhǔnbèihǎo le.

The busiest time has already passed; almost everything is ready now.

A: Xīnláng shì nǎli rén a? Zài nǎli gōngzuò?

Where is the groom's family from? Where does he work?

B: Xīnláng shì Héběi rén, zài Táiwān Yínháng gōngzuò. Tā rén hěn lǎoshi, yě hěn shàngjìn.

The groom's family is from Hopei. He works at the Bank of Taiwan. He's very honest and ambitious.

A: Xiùyún gēn tā shì biéren jièshào rènshide háishi zìjǐ rènshide?

Were Xiuyun and he introduced by someone else or did they meet by themselves?

B: Shi Xiùyúnde lǎoshī jièshàode. Xiùyún gēn tā jiāowǎng dào xiànzài yǐjīng liǎngnián le, duì ta hěn mǎnyì.

They were introduced by Xiuyun's teacher. Xiuyun and he have been seeing each other for two years now, and she's very pleased with him.

A: Nǐmen gēn nánfāngde fùmǔ yǐqián shǒu bu shǒu?

Did you know the groom's parents well before?

B: Bù shǒu, kěshi wǒmen zǎo jiù tīngshuōguo tamen le. Tāmen liǎngwèi dōu zài Táidà jiāo shū. Tāmen yì lái tíqīn wǒmen jiù dāying le.

No, but we had heard of them long before. They both teach at Taiwan University. As soon as they came to propose the marriage, we agreed to it.

A: Wǒ kànjian qīngtiēshang xiězhe hūnlǐ zài Guóbīn Dàfàndiàn jǔxíng. Nǎli dìfang yǒu dà yǒu piàoliang. Zhēn hǎo.

I saw on the invitation that the wedding is being held at the Ambassador Hotel. It's very spacious and beautiful there. That's great.

B: Shì a! Wǒmen gēn nánfāngde fùmǔ tánlái tánqù tánle hǎo jiǔ, bù zhīdào zài nàlǐ jǔxíng hūnlǐ zuì hǎo. Hòulái háishi wǒ juédìng zài Guóbīn Dàfàndiàn jǔxíng.

Yes. We discussed it back and forth for a long time with his parents. We didn't know where it would be best to hold the wedding. Afterwards I was the one who decided that we would have it at the Ambassador Hotel.

A: Ng! Guóbīn Dàfàndiàn bù zhǐ shì dìfang piàoliang, nàlǐde cài yě tèbié hǎo.

Oh! Not only is the Ambassador Hotel a beautiful place, but the food there is especially good too.

B: Duì le.

That's right.

A: Xīnniángde jiéhūn lǐfú zài nàlǐ mǎide?

Where did you buy the bride's wedding gown?

B: Bú shì mǎide, shì Xiùyún zìjǐ zuòde.

It isn't bought. Xiuyun made it herself.

A: Nǐmen èr xiǎojie zhēn nénggàn.

Your second daughter sure is capable.

Tiān bù zǎo le, wǒ gāi zǒu le.

It's getting late, I ought to be going.

B: Nǐ hái zìjǐ sòng lǐwù lai, zhēn shì xièxie! Xīngqītiān yídìng lái, á!

You even brought the gifts yourself. Thank you so much. Be sure to come on Sunday!

NOTES ON THE DIALOGUE

Guóbīn Dàfàndiàn bù zhǐ shì dìfang piàoliang, nàlǐde cài yě tèbié hǎo. Traditional wedding foods included huāshēng, peanuts; liánzǐ, lotus seeds; and zǎozi, dates, all of which symbolize fertility in that shēng(zǐ) means "give birth to" (a son); liánzǐ sounds like part of the phrase liánshēng guìzǐ, "have sons consecutively"; and zǎozi sounds like part of zǎoshēng guìzǐ, "have an early son." The wedding marked the beginning of that generation's carrying on of the family line. Today few adhere to these symbols and food is served according to family preference.

Bú shì mǎide, shì Xiùyún zìjǐ zuòde: Wedding gowns in Taiwan these days are frequently hand-made or tailor-made, as tailoring is affordable and the quality of work surpasses that of ready-made items. Brides may wear two gowns: a white one for the ceremony (which may be in a church nowadays) and a traditional Chinese red one at the celebration.

9. Xīnláng jiā xìn Jīdūjiào,
fùmǔ xīwàng tāmen zài
jiàotáng jiéhūn.
The family of the bridegroom are
Christians and the parents hope
they will be married in church.
10. Xīnniáng jiā xìn Fó, fùmǔ bú
ràng tāmen zài jiàotáng
jiéhūn.
The family of the bride are Buddhists,
and her parents won't let them be
married in church.
11. Tāmen yào zài fǎyuàn gōngzhèng
jiéhūn ma?
Are they going to have a civil
marriage in court?
12. Hūnlǐ yǐhòu bādiǎn zhōng rù xī.
After the wedding ceremony the
banquet will start at eight.
13. Zhège wèntí hěn fùzá.
This question is very complicated.
14. Wǒde yìjian shì děng liǎngge
xīngqī wǒmen zài tāntan.
My opinion is that we should wait
two weeks and talk about it again.
15. Tāmen qǐng shéi zhènghūn?
Whom did they ask to witness the
marriage?
16. A: Hūnlǐ yǐhòu tāmen mǎshàng
jiù qù dù mìyuè ma?
After the wedding are they going to
leave right away to go on their
honeymoon?
B: Bù, yào děng huí mén yǐhòu
cái qù.
No, they're going to wait until
after the bride's first visit to
her family before they go.
17. Hòutiān yíding lái chī xǐjiǔ!
Be sure to come to the wedding
banquet the day after tomorrow.
18. A: Nǐmen xiǎojie hūnlǐshàng
jièshaorén shì nǎliǎngwèi
a?
Who are the two people who are going
to be the introducers at your
daughter's wedding?
B: Yíwèi shì lái zuò méide Lǐ
Jiàoshòu.
One is Professor Li who was the go-
between.
19. Nàwèi yóuzhèngjú Júzhǎng shì
wǒmen jiā duōniǎnde lǎo
péngyou.
That postmaster is a friend of our
family from many years back.
20. Tándao jiéhūn, nǐ yě yīnggāi
kuài diǎn qù zū jiàn jiéhūn
lǐfú.
Speaking of the wedding, you really
ought to hurry up and go rent a
wedding gown.

NOTES ON PART II

Notes on No. 9

xìn Jīdūjiào: 'to believe in (Protestant) Christianity' This is one way of saying 'to be a (Protestant) Christian'.

Notes on No. 10

xìn Fó: 'to believe in Buddha' This is one way of saying 'to be a Buddhist'.

Notes on No. 11

zài fǎyuàn: 'in court' Zài is the verb 'to be in, at, or on', in other words 'to be located (someplace)'. Zài must be followed by a place word or a place phrase. Just what is considered to be a place word or phrase may be difficult for the non-native speaker to figure out. Words which are not considered to be place words or phrases must have a locational ending such as -lǐ or -shang added to them. (Nǐ zài chēshang mǎi piào., 'You buy the ticket on the bus.')

The names of institutions in Chinese are considered to be place words. The phrase 'in court' does not need a locational ending, zài fǎyuàn. Here are some other words which can function as place words by themselves. Many of these end with syllables such as -shì (shǐ) 'house, apartment', -jú 'office, shop', -diàn 'inn, shop', -chǎng 'field, open ground', -tīng 'hall, room', -suǒ 'place, room', -jiān 'house, rooms', guān 'public office, hall'.

Jīntiān xiàwǔ zài bàngōngshì
jiàn!

See you at the office this afternoon!

Zài běnshì yǒu wǔge yóuzhèng-
jú!

There are five post offices in this city.

Nǐ zài cáiféngdiàn zuòde ba?

You must have had that made at a tailor's.

Nǐ zài cāntīng kàndào ta le ma?

Did you see him in the dining room?

Other words which behave in a similar way are:

càishìchǎng
cèsuǒ
dǎfàndiàn
shāngdiàn
dǎilóu

market
toilet
hotel
store
building

fùjìn
fúwùtái
Gōngānjú
gōngsī
gōngyù

area
service desk
Bureau of Public Security
company
apartment

| | | | |
|------------|-------------|---|------------------|
| dāshiguǎn | embassy | gōngyuán | park |
| dìqū | region | huìkèshì | reception room |
| fàndiàn | restaurant | huǒchēzhàn | railroad station |
| fángjiān | room | jǐngchájú | police station |
| fànguǎnzi | restaurant | kāfēitīng | coffeehouse |
| fàntīng | dining room | lǎojiā | hometown |
| fēijichǎng | airport | and many more...including proper names of Restaurants, buildings, associations, organizations, etc. | |

gōngzhèng: 'notarization, government witness'. A gōngzhèng rén is a notary public.

Note on No. 12

rù xí: 'to take one's seat at a banquet', literally 'to enter the mat(ted area)'.

Wǒmen kuài diǎnr zhǔnbèi,
tāmen liùdiǎn zhōng jiù
yào rù xí le.

Let's get ready a little faster,
the banquet starts at 6:00.

Note on No. 13

fùzá: 'to be complicated, to be complex'. Questions, problems, or situations can be fùzá if there are many pieces or factors figuring into the problem. It is also possible to use fùzá to imply that the situation is messy, problem-ridden.

Tāmen jiāde qíngkuàng tài fùzá,
wǒ gǎobuqīngchu.

Their family situation is too complicated, I can't make heads or tails of it. (This sentence has an ambiguity in both languages.)

Zhèige wèntí tài fùzá, hěn nán
shuōqīngchu.

This question is so complicated, it's very hard to explain it clearly.

Zhèige jùzi tài fùzá, zuì hǎo
bú zhèiyangr xiě.

This sentence is too complicated, it would be best not to write it this way.

Fùzá can also be used in a complimentary way. (For this example you need to know that sīxiǎng means 'thinking, thought'.)

Tāde sīxiǎng hěn fùzá.

His thinking is very complex.

This sentence might be said of an Einstein. The opposite of fùzá in this

case would be jiǎndān 'to be simple', as in 'simple-minded'.

Fùzá is also pronounced fǔzá.

Note on No. 14

yìjiàn: 'idea, view, opinion, suggestion'.

Gāngcái tā tánle duì zhèiběn
shūde yìjian, wǒ juéde duì
wǒmen hěn yǒu bāngzhu.

He just told us his opinions on this
book, and I feel that they're
really helpful to us.

Wǒ hěn xiǎng zhīdào, zài zhèige
wèntíshang, Zhōngguó zhèng-
fǔde yìjian shì shénme?

I'd very much like to know what the
Chinese government's view is on
this question.

Wǒ xiǎng xiān qù Shànghǎi, zài
dào Wǔhàn, nǐde yìjian
zěnmeyang?

I'd like to go to Shanghai first and
then to Wuhan, what's your opinion?

Wǒde yìjian shì xiān qù Wǔhàn,
zài dào Shànghǎi qù. Yīnwei
zài guò yíge yuè, Wǔhàn fēi-
cháng rèle.

My opinion is to first go to Wuhan,
then to Shanghai, because after
a month, Wuhan will be extremely
hot.

Note on No. 15

zhèngghūn: 'to witness a marriage'. Witnesses formerly were persons of good reputation and venerable old age. Today, familiarity is most important. The witness makes a brief speech during the ceremony and stamps the marriage certificate with his name seal. He receives no remuneration for this service, but is honored to have been asked.

Notes on No. 16

dù mìyuè: 'to spend one's honeymoon'. Dù is the verb 'to spend, to pass (something which is an amount of time, like a holiday)'. Mìyuè is literally 'honey-moon'.

huímén: 'the bride's first visit to her own family on the third day after the wedding', literally 'return to the door'. When the newlyweds return home for this first visit, the family of the bride is given a chance to entertain the couple. More friends and relatives are invited and introduced to them. (It is the groom's family which arranges the marriage ceremony.)

Note on No. 17

xǐjiǔ: 'wedding banquet'. Notice that in the Reference List sentence the phrase lái chī xǐjiǔ is translated as 'to come to the wedding banquet'. A more literal translation might be 'come to eat a wedding feast!'. The verb chī could also be rendered into English by 'attend' or 'take part', as in 'Be sure to come take part in the wedding banquet the day after tomorrow'.

Notes on No. 18

hūnlǐshàng: 'at the wedding'. Notice that in English you say 'at the wedding' while in Chinese you say hūnlǐshàng, literally 'on the wedding'. -Shang would also be the locative ending to use for 'at the meeting (huìshang)'.

jièshaorén: 'introducer'. This is one person in the cast of people who play a part in getting two people together in marriage. Originally, the "introducer" functioned in much the same way as match-makers - finding a good mate for a friend or relative. Today, most young people find their own mates. The "introducers", however, still have a ceremonial function. They accompany the bride and groom during the ceremony (one for the bride and one for the groom).

zuò méi: 'to act as the go-between for two families whose children are to be married'. This person arranged the details of the match. He acted as a go-between for the families of the bride and groom, settling points which were usually of a financial nature. Often the zuò méide was also the jièshaorén. Traditionally, the go-between was an older woman who made a profession of it. She was paid for her services in money if the family was wealthy or in the best pork legs if they were poor. Today any adult can act as the go-between, although the practice is becoming less and less common. During the wedding ceremony, the go-between places his stamp on the wedding certificate.

Wǒ gěi nǐ zuò méi, hǎo bu hǎo?

I'll act as go-between for you,
all right?

Zhāng Tàitai qǐng wǒ tǐ tādē
nǚér zuò méi.

Mrs. Chang asked me to act as go-
between for her daughter.

Notes on No. 19

júzhǎng: 'head of an office or bureau'. Júzhǎng is only used when the Chinese name of the office or bureau ends with the syllable -jú, as in yóuzhèngjú, 'post office'. You've also seen bùzhǎng, 'minister of a bureau' and kēzhǎng, 'section chief'.

duōnián: 'many years'. Here are some examples:

Wǒmen duōnián bú jiàn le.

We haven't seen each other for many
years.

Wǒmen zài yìqǐ gōngzuòle
duōnián le.

We've been working together for many
years.

Wǒ zhù zài zhèr duōnián le,
kěshì méi tīngshuōguo zhèige
rén.

I've been living here for many years,
but I've never heard of this
person.

Notes on No. 20

tándaο: 'to talk about, to speak of'. This is used to refer to something that was just brought up in conversation. You have seen dào used as a main verb meaning 'to go to, to arrive at', and as a prepositional verb meaning 'to towards'. Now you see that dào is also used as a verb ending. Literally, it means 'to, up to', but its translation into English sometimes changes, depending on the meaning of the verb it is used with. When used with tán, 'to talk, to chat', -dào can be translated as 'about' or 'of'. Here are some other examples of -dào used with verbs you've already studied:

Wǒmen gāngcái hái shuōdào nǐ,
nǐ jiù lái le.

We were even talking of you just now,
and here you are!

Jīntiān nǐ gēn tā jiāngdào
wǒ méiyǒu?

Did you talk about me with him today?

Wǒ chángcháng xiǎngdào wǒde
háizi.

I often think of my child.

Notice that in the Reference List sentence, tándaο is used at the beginning of the sentence to introduce a topic, like we use 'speaking of ...' in English. Here are some other examples:

Tándaο jiéhūnde shì, wǒ hái
děi xiǎngyixiang.

When it comes to talking about
marriage, I have to think it over.

Tándaο zěnmē xiě Zhōngguó zì,
tā bǐ wǒ zhīdaode duō.

When we talk about writing Chinese
characters, he knows a lot more
than I do.

yě: 'really, after all'. You have seen yě meaning 'too, also'. Another common meaning of yě is '(even though) ... nevertheless, still'. For example:

Wǒ suīrán shì Zhōngguó rén wǒ
yě huì shuō yìdiǎn Yīngwén.

Although I am Chinese, I can still
speak a little English.

A: Zhèige diànyǐng zěnmeyàng?
B: Bú shì hěn hǎo, dànshi yě
hái keyi.

How was the movie?
It wasn't great, but it was pretty
good nevertheless.

Wǒ suīrán méi dào guo Tiān Ān
Mén, yě zài diànshìshàng
kàn jiànguo.

Although I've never been to Tian An
Men, I've seen it on television.

In addition, yě often is used to contrast the thought expressed in the sentence with another thought. This meaning can be paraphrased something like this: "in spite of anything which might be believed to the contrary, indeed what I am saying is true." Sometimes, however, yě is used when there is not much to contrast it with, and means little more than "we really ought to agree that what I am saying is true."

There are many different possible ways to translate this yě into English. The following examples are meant to show some of its range of meaning and some of its possible translations.

Xiànzài shíyīdiǎn bàn le, wǒ
yě yào shàng kè le, wǒmende
wèntí míngtiān zài tán ba!

It's eleven-thirty. I really have
to be going to class. Let's talk
about our question tomorrow, okay?

Zhōngguó rén kǒu tài duō,
zhèngfǔ tíchàng wǎnliàn wǎn-
hūn yě shì yīnggāi de.

The population of China is too large,
it really is right for the govern-
ment to promote late marriage and
late involvement.

Tāmen wèishénme yào líhūn, wǒ
yě bù zhīdào.

Why they wanted to get a divorce, I
really don't know.

A: Nǐ zěnméi hái méi bǎ zhèxiē
yīfu xǐwán?

How come you still haven't finished
washing these clothes?

B: Wǒ yě bú shì nǐde yòngren,
báitiān wǒ yě shàng bān,
wǒ méiyǒu zhènméi duō
shíjiān.

I'm not your servant, after all; I
work during the day too, and I
don't have all that much time.

Nǐ xiànzài yě gāi míngbai le
ba?

Now you (really) ought to understand,
don't you?

Wǒmen liǎngge rènshi yě yǒu
jǐniǎn le, nǐ yīnggāi liǎo-
jiě wǒ.

We have known each other for several
years, after all; you ought to
understand me.

Taipei:

The day before a young couple is to be married, a friend pays a visit to the mother of the bride:

A: Gōngxǐ, gōngxǐ! Míngtiān shì nǐmen xiǎojiē dàxǐde rìzi! Xīnláng shì shénme rén a? Tāmen shì zěnmē rènshide?

Congratulations! Tomorrow's your daughter's big day! Who's the bridegroom? How did they meet?

B: Shì péngyou jièshàode. Nánfāngde fùqīn gēn wǒ xiānsheng zài yóuzhèngjú shì tóngshì, búguò yǐqián bú tài shǒu. Hòulái lìngwài yíge xìng Lǐde tóngshì jiù lái zuò méi, jièshào tāmen rènshi. Tāmen jiāowǎng dào xiānzài yě yìnián duō le. Nàge nánháizi xiānzài èrshíbāsuì, rén hěn lǎoshi, yě hěn shàngjìn. Xiānzài zài Táiwān Yínháng gōngzuò. Tā bàngōngshìlǐde rén dōu shuō tā nénggàn. Xiùyún duì ta hěn mǎnyì, érqiě Xiùyún yǐjīng èrshísuì le, yě dào le gāi jiéhūnde shíhou le, suǒyǐ nánfāng yì lái tíqīn wǒmen jiù dāying le.

They were introduced by friends. The father of the groom is a colleague of my husband's at the post office, but they didn't know each other very well before. Afterwards, another colleague by the name of Li came to act as the go-between and introduced them. They have been seeing each other for over a year now. The young man is twenty-eight years old now. He's very honest and ambitious. He works at the Bank of Taiwan. The people at his office all say he's very capable. Xiuyun is very pleased with him, and besides, she's twenty-four years old; she has reached the time when she should get married. So as soon as his family came to propose the marriage, we agreed to it.

A: Wǒ kàn qǐngtiēshang shuō wǔdiǎn zhōng zài Guóbīn Dàfàndiàn jǔxíng hūnlǐ, liùdiǎn zhōng rù xī. Nà dìfang hěn dà, cài yě hěn hǎo, míngtiān yídìng hěn rènào.

I see it says on the invitation that the ceremony will be held at the Ambassador Hotel at five o'clock, and that the banquet starts at six. It's a very big place, and the food is very good. It should be very lively tomorrow.

B: Tándào jǔxíng hūnlǐ a, yìjian duō le. Zhēn fùzá. Xiān shì liǎngge háizi yào dào fǎyuàn gōngzhèng jiéhūn, kěshì nánfāngde fùmǔ bù dāying. Tāmen xìn Jīdūjiào, yídìng yào dào jiàotáng qù. Wǒmen jiā xìn Fó, zěnmē kéyǐ ràng tāmen dào jiàotáng qù jǔxíng hūnlǐ ne! Hòulái, liǎngjiā tánlái tánqù, zuìhòu cái juédìng hái shì zài Guóbīn Dàfàndiàn

As far as the wedding ceremony is concerned, there were a lot of different opinions. It was really complicated. At first the two children wanted to go to court and have a civil marriage, but the parents of the groom didn't agree to that. They're Christians, and insisted on going to a church. Our family is Buddhist; how could we let them go to a church to hold the wedding! Later, our two families discussed it back and

jǔxíng hūnlǐ.

forth, and finally we decided it would be best to hold the wedding at the Ambassador Hotel.

A: Shi qǐng shénme rén zhèng hūn a?

Whom did you ask to witness the marriage?

B: Zhèng hūn rén shì Yóuzhèngjú Zhāng Júzhāng. Tā gēn nánfāng de fùqīn shì duōniǎn de lǎo péngyou, suǒyǐ yì qǐng tā, tā mǎshàng jiù dāying le.

The witness is Postmaster Zhang. He's an old friend of many years of the groom's father, so as soon as we went to ask him, he agreed right away.

A: Yǒu méiyou jièshàorén? Jièshàorén shì shéi ya?

Are there any introducers? Who are they?

B: Nánfāng de jièshàorén jiù shì lǎi zuò méide nàwèi Lǐ Xiānsheng. Wǒmen zhèbiān jiù qǐng le Zhāng Zǐmíng Jiàoshòu. Tā shì Xiùyún niàn dàxué shíhou de lǎoshī.

The introducer for the groom's side is the Mr. Li who was the go-between. For our side we asked Professor Zhang Ziming. He was a teacher of Xiuyun's when she was in college.

A: Xīnniáng de jiéhūn lǐfú shì zài shénme dìfang zuò de?

Where was the bride's wedding gown made?

B: Bú shì zuò de, shì zū de.

It wasn't (specially) made, it's rented.

A: Tāmen jiéhūn yǐhòu yào dào nǎlǐ qù dù mìnyuè?

After they're married, where are they going to spend their honeymoon?

B: Tāmen jìhuà yào dào Ālǐ Shān qù wán yíge xīngqī, búguò tāmen jiéhūn yǐhòu bù néng mǎshàng zǒu, yào děng huí mén yǐhòu cái qù.

They're planning to go to Mt. Ali for a week, but they can't leave right after the wedding. They have to wait until after the bride's first visit to her new parents' home before they go.

A: Ò, hǎo hǎo hǎo. Wǒ xiǎng nǐmen yíding hěn máng. Wǒ yīnggāi zǒu le.

Oh, okay. Well, you must be very busy, so I should be leaving now.

B: Nǐ nàme kèqì, hái zìjǐ lái sòng lǐwù lai. Xièxie, xièxie! Míngtiān yíding lái chī xǐjiǔ.

You're so polite, you even brought presents over in person. Thank you! Be sure to come to the banquet tomorrow.

A: Hǎo, míngtiān jiàn.

Okay, see you tomorrow.

...liǎngge háizi yào dào fǎyuàn gōngzhèng jiéhūn: Traditional wedding ceremonies were held at home or in ancestral halls (not in temples or pagodas). Modern ones are likely to be held in hotels or restaurants, as there is more room and food is then easier to prepare.

Tāmen jīhuà yào dào Ālǐ Shān qù: Ālǐ Shān and Rìyuè Tán (Sun-Moon Lake) are the two most popular honeymoon spots on Taiwan. An average honeymoon stay might last one week.

Vocabulary

| | |
|------------------|---|
| ài | (sound of sighing) |
| dàxǐ | great rejoicing |
| dàxǐde rìzi | wedding day |
| dāying | to agree (to something), to consent, to promise |
| dù | to pass |
| dù mìyuè | to go on a honeymoon, to spend one's honeymoon |
| duōnián | many years |
| fǎyuàn | court of law |
| Fó | Buddha |
| fùzá (fǔzá) | to be complicated |
| gōngzhèng jiēhūn | civil marriage |
| hái | even, (to go) so far as to |
| háishi | after all |
| hòulái | later, afterwards |
| huí mén | the return of the bride to her parents' home (usually on the third day after the wedding) |
| hūnlǐ | wedding |
| jiàotáng | church |
| jiāowǎng | to associate with, to have dealings with |
| Jīdūjiào | Christianity |
| jiéhūn lǐfú | wedding gown |
| jièshaorén | introducer |
| juédìng | to decide |
| jǔxíng | to hold (a meeting, ceremony, etc.) |
| Júzhǎng | head of an office or bureau (of which the last syllable is <u>jú</u>) |
| ...-lái...-qù | (indicates repeating the action over and over again) |
| lǎoshi (lǎoshí) | to be honest |
| mǎnyì | to be pleased |
| mìyuè | honeymoon |
| nánfāng | the groom's side, the groom's family |
| nénggàn | to be capable |
| rén | person, self, body |

| | |
|-------------------|---|
| rù xǐ | to take one's seat (at a gathering, meeting, or banquet) |
| shàngjīn | to be ambitious |
| shǒu | to be familiar (with), to know well |
| tándaο | to talk about; speaking of ... |
| tánlái tánqù | to talk back and forth |
| tíqǐn | to bring up a proposal of marriage |
| xiǎojiě (xiǎojie) | daughter (referring to someone else's daughter) |
| xǐjiǔ | wedding banquet; wedding wine |
| xìn | to believe (in) |
| xìn Fó | to be a Buddhist |
| xīnláng | bridegroom |
| xīnniáng | bride |
| yě | indeed, in fact, admittedly |
| yìjian | opinion |
| zǎo | long ago |
| zhènghūn | to witness a marriage |
| zhènghūnrén | chief witness at a wedding ceremony |
| zū | to rent |
| zuò méi | to act as go-between (for the families of a man and woman considering marriage) |

Customs Surrounding
Marriage, Birth, and Death: Unit 3

PART I

- | | |
|---|--|
| 1. Wǒ tīngshuō Zhōngguó <u>kòngzhì</u> <u>rénkǒu</u> de gōngzuò zuòde hěn <u>chénggōng</u> . | I hear that population control work has been done very successfully in China. |
| 2. Zài chéngshìlǐ zhùde rén yào yǒu yíge hái'izi děi zuòdao <u>sān tōngguò</u> . | People who live in the city, if they want to have a child, must have 'the three approvals'. |
| 3. Sān tōngguòde yìsi yě jiùshì <u>shuō</u> děi yǒu sāngē dìfāng <u>tóngyì</u> zhèwèi fù'ǚ shēng hái'izi. | 'The three approvals' means that a woman must have the consent of three places in order to have a child. |
| 4. A: Nǐ sāngē <u>dānwèi</u> ne? B: Zhèwèi fù'ǚde gōngzuò dān- wèi, tā zhùde dìfāngde <u>jūmín wēiyuánhùi</u> , hé <u>pàichūsuǒ</u> . | Which three units? The woman's work unit, the neighbor- hood committee of the place she lives, and the local police station. |
| 5. Zhōngguó zhèngfǔ <u>gēnjū</u> shénme <u>pīzhǔn</u> fù'ǚmen shēng <u>xiǎo-</u> <u>hái'ér</u> ? | On what basis does the Chinese government give official per- mission for women to give birth? |
| 6. Gègè chéngshì měinián zhǐ kěyǐ <u>zēngjiā yíding</u> shùmu de hái'izi. | The various cities can only increase by a specific number of children every year. |
| 7. Wǒmen shìqū jīnniánde <u>chūshēng-</u> <u>lǜ</u> bù gāo. | The birth rate in our municipal area this year isn't very high. |
| 8. Wǒ zhǐ néng fēnpèigei nǐmen zhèiyìqū bābǎige <u>míng'ér</u> . | I can only assign a quota of eight hundred to your area. |
| 9. Zhōngguó rénǒu tài duō, zhèngfǔ tíchàng rénmin shí- xíng <u>bìyùn</u> . | The population of China is too large, so the government encourages the people to practice birth control. |
| 10. Bìyùn gōngjù dōu shì <u>miǎnfèi</u> de. | All contraceptive devices are free. |
| 11. Wǒ yǐjīng <u>dédao</u> pīzhǔn, kěyǐ yǒu yìjiān xīn fángzi. | I have already received permission to get a new room. |

Notes on No. 1

kòngzhi: 'to control; control'. This can also be translated as 'to dominate; to command'.

Zhèige fángjiānde wēndù kòng-zhude bù hǎo, yìhuǐ lěng, yìhuǐ rè.

The temperature in this room isn't well regulated. It's cold one minute and hot the next.

Shíjiān méi bànfa kòngzhi, shéi yě bànbudao.

There is no way to control time; no one can do it.

Tāde bìng yǐjīng kòngzhìzhù le, yěxǔ jǐtiān yǐhòu, tā huì hǎoqilai.

His illness is under control now; maybe in another few days he will start to get better.

Yǒu yìxiē rén kòngzhìle zhèi-jià fēijī, bú ràng ta qǐfēi.

Some people have taken control of this airplane and won't let it take off.

chénggōng: 'to succeed; to be successful'.

Zhèiběn shū chénggōng le.

This book was a success.

Zhèiběn shū xiěde hěn chénggōng.

His book was written very successfully. (i.e., His book came off very well.)

Zhèige tāng chénggōng le, dàjiā dōu ài chī.

This soup is a success, everyone loves it.

Zhǐ yào nǐ nǔlì, nǐde shìqing yíding néng chénggōng.

So long as you work hard at it, your effort is sure to succeed.

Notes on No. 2

zuòdao: 'to achieve, to make (a goal)'. In Unit 2, Part II, you saw tánda 'to talk about, to speak of', with the ending -dao meaning literally 'to, up to'. Here you see -dao used as an ending after the verb zuò 'to make'. You may think of -dao in zuòdao as conveying the meaning of reaching a goal.

Zhèijiān shì, wǒ yǐjīng zuòdao le.

I have already succeeded in doing this.

Nǐ shuōguo, zuótiān nǐ yào qù, nǐ zuòdao le ma?

You said that you wanted to go yesterday. Did you do so?

sān tōngguò: 'the three approvals'. The 'three approvals' have been in effect since 1973/74. At that time, the minimum marriage age was pushed upward, but most recently it has been relaxed to ages twenty-five for males and twenty-three for females. Most couples must still wait a number of years before they can have a child. The sāntōngguò guīdīng for city residents effectively means that, without these three approvals for a child, a pregnancy must end in abortion or else the child will have to live without food rations. (A government slogan is Yíge zuì hǎo, liǎngge gòule, "One is best, two is enough.") Applications to have children are reviewed and permission granted or denied by one's work unit, based on the total allowable city quota. A third child is strongly discouraged and life would be very difficult for it should it be born. Special gifts, privileges, and awards are given to one-child families. In the countryside, one can find four to six children in a household, but they of course could not easily move to the city.

Notes on No. 3

yě jiùshi shuō: 'to mean; in other words, that is to say'.

Jìhuà shēngyù yě jiùshi shuō
yào yǒu jìhuàde shēng xiǎo-
hǎir.

Planned parenthood means having
children in a planned way.

'Hébì' yě jiùshi shuō 'wèi-
shénme xūyào'.

'Hébì' means 'why must'.

Tā bù néng zài shēng xiǎoháizi,
yě jiùshi shuō wǒmen juéde
tā zhìbùhǎo le.

She can't have children any more;
that is to say, we feel that she
cannot be cured.

Tā bù gěi nǐ dǎ diànhuà hǎo-
xiàng yě jiùshi shuō tā bù
xǐhuan nǐ.

The fact that he doesn't telephone
you would seem to imply that he
doesn't like you.

Dàifu shuō tā bù néng chī ròu,
yě jiùshi shuō chī ròu duì
tāde shēntǐ bù hǎo.

The doctor said that he couldn't eat
meat, in other words, eating meat
isn't good for his health.

When what follows is a more pointed explanation of what has just been said, jiùshi shuō can be used in place of yě jiùshi shuō, e.g.

Tā bù kéyǐ shēng hái, jiùshi
shuō tā hái méiyǒu zuòdao
sān tōngguò.

She cannot have a child; that is to
say, she has not yet gotten the
three approvals.

tóngyì: 'consent, agreement; to agree, to agree with (what someone says or thinks)'.

A: Tóngyì bu tóngyì?

Do you agree?

B: Wǒ bù tóngyì.

I don't agree.

Wǒ bù tóngyì nǐde huà.

I don't agree with what you say.

Although in English we can say 'I agree with you', in Chinese it is wrong to say either Wǒ gēn nǐ tóngyì or Wǒ tóngyì nǐ. Tóngyì can be used in two ways: without an object, or with an object like tā shuōde 'what he said', tāde huà 'what he said', tāde jìhuà 'his plan', tāde yìjian 'his opinion'. If you want to say 'I don't agree with you', you can say Wǒ bù tóngyì, Nǐ shuōde, wǒ bù tóngyì, Wǒ bù tóngyì nǐde huà, Wǒ bù tóngyì nǐde yìjian, etc.

Notes on No. 4

dānwèi: '(work) unit'. This word is used in the PRC as a cover term for any organization or department of an organization. It may, for instance, refer to a factory, a school, a government organization, a store, or an army unit.

Nǐ zài nǐge dānwèi gōngzuò? is a common way of asking where someone works; compared with Nǐ zài nǎr gōngzuò?, the question Nǐ zài nǐge dānwèi gōngzuò? sounds more official.

Wǒmen dānwèi yǒu hěn duō nǚ
lǎoshī.

There are a lot of women teachers in
our unit. (Here, dānwèi refers to
a school.)

To specify that you are talking about a place of work, you can say gōngzuò dānwèi, as in the Reference List sentence.

jūmín wěiyuánhui: 'neighborhood committee'. The official duties of a neighborhood committee are diverse, ranging from sanitation maintenance to political study. Its actual role and duty remain ambiguous, as well as its relationship with the government. Although the government pays a committee's elected delegates, there is no official connection between the two. The power of the committee in local affairs remains large.

pàichūsuǒ: 'local police station'. The local police station is the lowest level of the Bureau of Public Security. In addition to taking care of matters of a criminal nature, the pàichūsuǒ is familiar with the history and political situation of every one of its residents. Along with the gōngzuò dānwèi and the jūmín wěiyuánhui, it affects the daily life of each citizen.

Notes on No. 5

gēnju: 'according to, on the basis of; basis'.

Nǐ gēnju shénme shuō zhèige
huà?

On what basis do you say this?

Nǐ shuōde huà yǒu méiyǒu
gēnju?

Is there a basis for what you're
saying?

pīzhǔn: 'to give official permission (to someone to do something)'.

Dānwèi pīzhǔn tā jiēhūn le.

Her unit gave her permission to
marry.

Xuéxiào pīzhǔn tā qù Shànghǎi
le.

His school gave him permission to go
to Shanghai.

Wǒ mǎi zhèige diànshì shì dédao
pīzhǔnde.

I got permission to buy this
television.

fùnrǔmen: 'women'. -Men is a plural ending for nouns and pronouns.
You have seen it in the pronouns wǒmen, zánmen, nǐmen, and tāmen. After a
noun, however, -men is never obligatory. It is usually used with nouns which
designate humans (although in literature you may sometimes see it used with
nouns referring to animals as well).

Nǚshìmen, xiānshengmen.

Ladies and gentlemen.

Note that the group referred to by a noun phrase with -men must be of
unspecified number; it is wrong to say liǎngge fùnrǔmen or sānge jiàoshòumen,
etc.

Notes on No. 6

gègè: 'each and every, all of the various'. The first gè (a specifier
like zhèi-) literally means 'each...' or 'the various, the different...'.
The second ge is the counter ge, as in yíge rén 'one person'.

Jiǔyuèli, gègè xuéxiào dōu
kāi xué le.

In September all the schools open.

Měiguode gègè zhōu dōu yǒu
zìjǐde zhèngfǔ.

Each of the American states has its
government.

zēngjiā: 'to increase; to increase by (such-and-such an amount)'.

Jīnnián wǒmen xuéxiàode xué-
shēng zēngjiā le.

The students in our school increased
this year.

Zhèige yīyuànde bìnggrén bù néng
zài zēngjiā le.

The patients in this hospital cannot
increase any further.

Zhèijǐtiān nǐ máng bu máng,
zài gěi ni zēngjiā yìdiǎnr
gōngzuò, hǎo bu hǎo?

Have you been busy the past few days?
Would it be okay if I give you
some more work to do?

Wǒmen dānwèi yòu zēngjiāle
liǎngge bàngōngshì.

They added two more offices on to
our unit.

yídìng: 'specific, certain, definite, set'. In addition to the meaning of yídìng which you already know, namely 'certainly, surely', it can also mean 'set (by regulation, decision, or convention), fixed, particular,' as in

Tā bàn shìqīng yǒu yídìng bànfa. He goes about doing things with a
definite method.

Měinián zài yídìngde rìzi, tā Every year he goes back to see his
dōu huíqù kàn māma. mother on a set date.

Notes on No. 7

shìqū: 'city proper, municipal area', the area within a chéngshì where population and buildings are relatively concentrated. Shìqū is used when you are emphasizing the city proper or contrasting it to the suburbs [jiāoqū]. It is an administratively more exact term than chéngshì. [The Peking municipal area, Běijīng shìqū, is made up of eight urban districts, chéngqū.]

chūshēnglǜ: 'birth rate'. Chūshēng means 'to be born'. The chūshēnglǜ is usually considered to be the number of births per one thousand population in one year.

Notes on No. 8

fēnpèi: 'distribute; allot; assign; distribution'.

Wǒ tīngshuō xiàge yuè jiù kéyi I've heard that you'll be assigned
gěi nǐ fēnpèi gōngzuò. work next month.

Wǒ xīwang néng zǎo yìdiǎn I hope that housing can be assigned
fēnpèidào fángzi. soon.

Tīngshuō tā fēnpèi dào Dōngběi I've heard that he has been assigned
qù gōngzuò le. to go work in Manchuria.

míng'é: 'the number of people assigned or allowed; quota of people'. Míng'é does not exactly correspond to 'quota'. 'Quota' is a fixed number of places which must be filled. Míng'é is (1) a fixed number of places which must not be exceeded, or (2) one such place. Bābǎige míng'é is literally '800 name given-numbers', i.e. 'a quota of 800 names.'

Note on No. 9

bìyùn: Literally, 'avoid-pregnancy', i.e. 'contraception'. Shíxíng

bìyùn 'to carry out (the government policy of encouraging) contraception, to practice birth control'.

Note on No. 10

miǎnfèide: Literally 'exempt from charge', i.e. 'free (of charge)'.

Zhèige zhānlǎn kényi miǎnfèi cānguān. You can visit this exhibit for free.

Sānyuè Báhào, fùnnǚ hé hái'zi
dào gōngyuán qù dōu shì
miǎnfèide. On March 8th, women and children can
go to parks free of charge.

Lǔxíng bù piányi a! Fēijīpiào
kě bú shì miǎnfèide. Travelling is not cheap. Plane
tickets are certainly not free!

Notes on No. 11

dédao: 'to receive, to get'.

Tā dédao hùzhào yǐhòu mǎshàng
jiù zǒu le. He left immediately after getting his
passport.

Tā dédao pǐzhǔn kényi liú'zai
Běijīng gōngzuò. He has gotten permission to stay in
Peking to work.

yìjiān xīn fángzi: 'a new room'. Notice that although you have seen fángzi meaning 'house', it is being used here in the wider sense of 'a place to live'. In this phrase it is preceded by the counter for rooms of a house, jiān. Thus the whole phrase means 'a new room', not 'a new house'.

Living quarters in Peking and many other Chinese cities are very scarce. (Housing in Shanghai is more critical than Peking.) When a newly married couple applies for housing, they will be assigned a room that does not exceed 8-10 square meters. Rarely do living quarters have private baths, toilets, or kitchens. Later, when children come along, they will continue to live in the same size room.

Peking:

A Canadian tourist talks with her guide:

A: Wǒ zài Jiānádàde shíhou jiù tīngshuō Zhōngguó kòngzhì rénkǒude gōngzuò zuòde hěn chénggōng. Nǐ kéyì bu kéyì gěi wǒ jiǎngyíjiǎng?

When I was in Canada I heard that population control work is being done very successfully in China. Could you tell me about it?

B: Hǎo. Wǒ xiān shuōshuō zài chéngshìli shì zěnmé zuòde. Zài chéngshìli rúguo yǒu rén yào yǒu yíge hái'zi, děi zuòdao sān tōngguò.

Okay. First I'll talk about how it's being done in the cities. In the city if there's someone who wants to have a child, they have to get the 'three approvals'.

A: Shénme shì sān tōngguò?

What are the 'three approvals'?

B: Jiùshi děi yǒu nǚ gōngzuò dānwèi, nǚ zhùde dìfāngde jūmín wēiyuánhùi, hé pàichūsuǒde tóngyì.

It means that you must have the consent of your work unit, the neighborhood committee of the place you live, and the local police station.

A: Zhèi sānge dānwèi gēnju shénme pīzhǔn fùnǚmen shēng xiǎoháir?

On what basis do these three units give official permission to women to have children?

B: Gègè chéngshì měinián yǒu yídìngde chūshēnglǚ, yě jiùshi shuō měinián zhǐ kéyì zēngjiā yídìng shùmùde hái'zi. Zhèixiē míng'é jiù àn rénkǒu fēnpèigei gègè shìqū. Gègè shìqū zài fēnpèigei yào shēng hái'zide nǚ-tóngzhì, suǒyì fùnǚ dōu shì dédao pīzhǔn yǐhòu cái huáiyùnde.

Each year the various cities have specific birth rates; that is to say, each year they can only increase by a specific number of children. These quotas are distributed among the various cities according to population. The various cities then distribute them to women comrades who want to have children. So women don't get pregnant until they receive official permission.

A: Zài nóngcūn, rénmen yě shíxíng bìyùn ma?

Do the people in the country also practice birth control?

B: Yě shíxíng bìyùn, kěshi bú xiàng chéngshìli zuòde nàme chénggōng.

They practice birth control too, but it isn't as successful as in the city.

A: Bìyùn gōngjù guì bu guì?

Are contraceptive devices expensive?

B: Zhèngfǔ tíchàng rénmin shíxíng bìyùn, suǒyì bìyùn yào hé bìyùn gōngjù dōu shì miǎnfèide.

The government encourages people to practice birth control, so all contraceptive medicines and devices are free.

PART II

- | | |
|---|--|
| 12. Zài Zhōngguó, yǒu gōngzuòde fùnǚ shēng hái'zi yǒu chǎnjià, hái yǒu gōngzī. | In China working women get maternity leave when they have a child and they still receive their pay. |
| 13. Hěn duō Zhōngguó fùnǚ yòng gèzhǒng biyùn gōngjù shíxíng jìhuà shēngyù. | Many Chinese women use various kinds of contraceptive devices to carry out family planning. |
| 14. Zhōngguó rén zuò juéyù shǒushù-de duō bu duō? | Are there many Chinese people who have contraceptive surgery performed on them? |
| 15. Biyùn shībàide rén kéyì dào yīyuàn qù zuò réngōng liúchǎn, hái kéyì yǒu liǎngge xīngqīde jià. | A person who fails at birth control can go to the hospital to have an abortion performed, and they can also have two weeks of leave. |
| 16. Zài shǎoshù mínzú dìqū rénkǒu bǐjiào shǎo. | The population is relatively small in the national minority areas. |
| 17. Zhōngguó rén xiāngxìn hóngtáng duì chǎnfù shì yìzhǒng hěn hǎode yíngyǎngpǐn. | Chinese believe that brown sugar is a very nutritional food for women who have given birth within the last month. |
| 18. Tā hé biérén bù tóng, tā shì wǒ zuì qīnjìnde péngyou. | She's different from other people, she's my closest friend. |
| 19. Shǒuxiān yào qù gěi Māma mǎi xiānhuā, ránhòu hái yào gěi nǐ bǎ wánjù xiūlihǎo. | First I have to go buy fresh flowers for your mother, and then I have to fix your toy for you too. |
| 20. Tándào Zhōngguóde nóngcūn, gèdìde qíngkuàng dōu bù tóng. | As for the rural areas of China, the situation is different in various places. |

NOTES ON PART II

Notes on No. 12

chǎnjià: 'maternity leave'. The syllable chǎn, literally 'to give birth to' is used in compounds meaning 'maternity, delivery, birth'. It can also be used outside the context of human reproduction in compounds meaning 'to produce, production', as in chǎnpǐn 'product'.]

gōngzī: 'wages, pay', literally 'labor-capital'.

...yǒu chǎnjià, hái yǒu gōngzī: For a normal birth, a woman is given fifty-six days of paid leave; for a difficult birth, seventy days; and for twins, ninety days after the birth. After this period, one hour per day is allowed off in order to nurse the baby.

Notes on No. 13

gèzhǒng: 'various kinds, every kind'. Gè 'each' is a specifier like zhèi- 'this' or nèi- 'that'. As a specifier, it can be followed by counters. Here you see ge- used with the counter -zhǒng 'types, kinds, sort, species'. Here are some other ways gè- is used:

Tā néng dào gèguó qù lǚxíng
zhēn bú cuò.

It's great that he can go to all
sorts of countries.

Xuéshengmen yīnggāi yǒu gèrén-
de xuéxi jìhua.

Students should each have their own
plan of study.

Míngtiānde diànyǐng piào gègè
dānwèi dōu yǒu.

Each and every unit has movie tickets
for tomorrow.

Sometimes ge- is followed directly by the noun.

Jīntiān xiàwǔ gè dānwèi dōu
kāi huì.

This afternoon every unit is having
a meeting.

bìyùn gōngjù: 'contraceptive devices'. This does not refer to birth control pills. [Bìyùnpǐn 'birth control products' includes both bìyùnyào 'birth control pills' and bìyùn gōngjù.]

jìhuà shēngyù: 'family planning, planned parenthood'. Jìhuà means 'plan; to plan'. Shēngyù literally means 'to give birth to and raise'.

Notes on No. 14

juéyù: 'sterilization,' or 'to sterilize, to be sterilized,' applies to operations for men and women. Sterilization for women is still much more common than for men; and more prevalent in the cities than in the countryside.

Tā juédìng juéyù.

He has decided on sterilization.

Juéyù shì jiějué Zhōngguó
rénkǒu wèntíde yíge hǎo bànfǎ.

Sterilization is one good way to
solve China's population problem.

shǒushù: 'surgery'.

Dàifu gěi ta zuòde shǒushù hěn
chénggōng.

The surgery the doctor performed on
him was very successful.

Notes on No. 15

shībài: 'to fail'.

Tā zuò mǎimai shībài le.

He failed in business.

Nǐ gēnju shénme shuō tā shībài
le?

On what basis do you say that he
failed?

réngōng liúchǎn: 'abortion', more literally, 'artificial miscarriage'.

dào yīyuàn qu zuò réngōng liúchǎn: 'go to the hospital to have an
abortion performed'. Zuò réngōng liúchǎn here means 'to have an abortion
done', not of course 'to do an abortion'. Compare the following two sentences:

Yīshēng gěi ta zuòle réngōng
liúchǎn.

The doctor performed an abortion on
her.

Tā zuòle réngōng liúchǎn.

She had an abortion.

In the first sentence, the subject of the sentence (yīshēng) performed the
abortion. In the second sentence, the subject of the sentence (tā) had the
abortion performed. In some cases, a verb-object in Chinese can mean either
'to do something' or 'to have something done'. Here are some more examples:

Zhènmě hǎode yīfu, shéi gěi nǐ
zuòde?

Who made such nice clothes for you?

Zài Měiguó zuò yīfu hěn guǐ.

It's really expensive to have clothes
made in America.

jià: 'leave, vacation'. You have seen this as part of the word
chǎnjià 'maternity leave'. Here you see it used by itself.

Notes on No. 16

shǎoshù mínzú: 'minority nationalities', often translated as 'national
minorities'. Besides the Han people, China has over fifty national minorities
which are spread out over fifty to sixty percent of the land area and make up
six percent of the total population of the country. The largest minorities
are the Mongols (mostly in the Nèi Měnggǔ Zìzhìqū, 'Inner Mongolian Autonomous
Region'), the Hui (Chinese Muslims), Tibetans, Uighurs (in the Xīnjiāng Wéiwú-
ěr Zìzhìqū, 'Xinjiang Uighur Autonomous Region'), and the Miao (found in
several southern provinces).

Shǎoshù mínzúde yīfú dōu hěn
hǎo kàn.

The clothing of the national minorities
is very beautiful.

Zhōngguó yǒu wǔshíjǐge shǎoshù-
mínzú.

China has fifty-odd minority nationalities.

Notes on No. 17

xiāngxìn: 'to believe (that), to trust (someone), to believe in, to have faith in'.

Wǒ xiāngxìn, wǒmen liǎngguó
rénmínde yǒuyì yíding huì
búduàn fāzhǎn.

I believe that the friendship between the people of our two countries will constantly grow.

Compare xiāngxìn to the verb xìn, which you learned in the last unit. For the second example you need to know yóu is a verb meaning 'it's up to...'.
to...'

Bié xìn tādē huà.

Don't believe what he says.

Xìn bu xìn yóu nǚ.

Believe it or not, as you like.

hóngtáng: 'brown sugar', literally 'red sugar'. The Chinese often use brown sugar in cooking and for medicinal purposes. For example, a common remedy for colds is a hot drink made by boiling ginger root and brown sugar in water [jiāngtāng], or simply brown sugar water [tángshuǐ].

chǎnfù: 'a woman who has given birth within the last month'. [Contrast this word with yùnfù 'a pregnant woman'.] The birth of a child is celebrated on the successful completion of the first month of life.

yíngyǎngpǐn: 'a nutritional food item'. Yíngyǎng means 'nutrition',
for example:

Dòujiāng hěn yǒu yíngyǎng.

Soy bean milk is very nutritious.

-Pǐn is a syllable used in many words to mean 'item, article, product',
[for example jìniànpǐn 'souvenir', yòngpǐn 'item of use', chǎnpǐn 'produce',
gōngyèpǐn 'industrial product'].

As the Reference List sentence shows, the mother's health continues to be an important consideration even after the child is born. Both mother's and baby's health are carefully attended to after birth, while Western medicine emphasizes the mother's health only as long as she is carrying the child.

Notes on No. 18

bù tóng: 'to be not the same, to be different'. This is often used in

the pattern ...hé ... bù tóng, '... is different from ...'.

Hùzhào hé lǚxíngzhèng wánquán
bù tóng, nǐ bú yào nòngcuò
le.

A passport and a travel permit are
completely different. Don't mistake
them.

Zhèige gōngchǎng jīnnián hé
qùniánde qíngkuàng hěn bù
tóng.

The situation in the factory this
year is very different from last
year.

Bù tóng can also be used as a noun as in

Tāde dānwèi hé nǐde yǒu hěn
dàde bù tóng.

There is a big difference between
his work unit and yours.

You should be aware that tóng 'same', cannot be used as the main verb of a sentence to mean 'to be the same'. To say, 'These two things are the same', you must say Zhèiliǎngge dōngxì shì yíyàngde.

qīnjìn: 'to be close (to), to be on intimate terms (with)'.

Zhèiliǎngge rén hěn qīnjìn.

These two are on intimate terms.

Dàjiā dōu yuànyì qīnjìn tā.

Everyone wants to be friends with him.

Notes on No. 19

shǒuxiān: 'first (of all), in the first place, first; first, before anyone/anything else'.

Jīntiān dàjiā kāi huì shǒuxiān
shì yào jiějué wǒmen chǎng
shēngchǎnshàngde wèntí.

The first thing we want to do at
today's meeting is to solve our
factory's problems in production.

Zài fàndiànli shǒuxiān yào
zhùyì jiějuéhǎo kèrénmende
chī fàn hé xiūxi wèntí.

A hotel must first of all pay attention
to solving the dining and rest
problems of the guests.

Zuìjìn wàiguo péngyou hěn duō.
Wǒmen shǒuxiān yào jiějué
zhùde wèntí.

Recently there have been many foreign
friends. We must first of all
solve the lodging problems.

xiānhuā: 'fresh flowers', as opposed to dried or artificial flowers, which the Chinese are also fond of.

wánjù: '(children's) toy'.

Míngtiān érzi guò shēngrì, gěi
ta mǎi ge wánjù.

Tomorrow is our boy's birthday,
let's buy him a toy.

gèdì: 'each place; various places'. Here you see the specifier -gè 'each' used in another compound. Here are some more examples:

Wǒ hěn xiǎng dào Měiguó gèdì
qù kànyìkàn, Měiguó shì ge
wěidàde guójiā.

I'd very much like to go visit lots
of places in America. America is
a great country.

Zài Zhōngguó gèdì cānguān yǒu-
lǎnle sānge xīngqī, wǒ gāi
huí guó le.

I've visited and sightseen lots of
places in China for three weeks,
it's time to go back home.

Peking:

A Canadian student in Peking interviews a population control worker:

A: Wǒ zài Jiānádàde shíhòu jiù tīngshuō Zhōngguó kòngzhì rén-kǒude gōngzuò zuòde hěn chénggōng. Nǐ néng bu néng gěi wǒ jiǎngyíjiǎng nǐmen shì zěnmě zuòde?

When I was in Canada I heard that population control work is being done very successfully in China. Could you explain to me what you do?

C: Shǒuxiān, zhèngfǔ tīchàng wǎnhūn. Èrqiě, yìbānde shuō, zài chénglǐ jiéle hūnde rén liǎngnián yǐhòu cái yào hái-zi. Tāmen yào xiǎoháir yǐqián yīng-gāi zuòdao sān tōngguò.

First, the government promotes late marriage. Furthermore, generally speaking, in the city, married people don't have children until after two years. Before they have a child they should have the 'three approvals'.

A: 'Sān tōngguò' shì shénme yìsi ne?

What does the 'three approvals' mean?

C: 'Sān tōngguò' yě jiùshì shuō yīnggāi dédao nǐ gōngzuò dānwèi, nǐ zhùde dìfāngde jūmín wēiyuánhùi hé pàichūsuǒ zhèi-sāngē dìfāngde tóngyì.

The 'three approvals' means that you should have the consent of your work unit, the neighborhood committee of the place you live, and the local police station.

A: Gè dānwèi gēnjù shénme biāozhǔn pīzhǔn fùnǚmen shēng xiǎoháir ne?

According to what criteria do the various units give official permission to women to have children?

C: Gè chéngshì dōu yǒu yídingde rén-kǒu chūshēnglǚ, měinián měigē chéngshì zhǐ kěyǐ zēngjiā yíding shùmùde hái-zi. Zhèxiē míng'ér jiù fēnpèigēi gègē shìqūde xiǎng shēng hái-zi de nǚtóngzhì. Fùnǚ dōu shì dédao pīzhǔn yǐhòu cái huáiyùnde.

All the various cities have set population birth rates, and each year they can only increase by a certain number of children. These quotas are apportioned among women comrades in all the various cities who want to have children. Women do not become pregnant until they receive official permission.

Bù xiǎng yào hái-zi de kěyǐ shíxíng bìyùn; bìyùn gōngjù hé bìyùn yào dōu shì miǎnfèide.

Those who do not want to have children can practice birth control; all contraceptive medicines and contraceptive devices are free.

A: Rúguo bìyùn shībàile zěnmě bàn?

What is done if birth control fails?

C: Kěyǐ dào yīyuàn zuò réngōng liúchǎn, shǒushù búbì zìjǐ gěi qián, hái yǒu liǎnggē xīngqīde

One can go to the hospital to have an abortion. A person doesn't have to pay for the operation herself, and

jià, yòu yǒu gōngzī.

there is two weeks' leave with pay.

A: Wǒ hǎoxiàng tīngshuō Zhōngguó fùnǚ shēng hái zide shíhou yǒu wǔshíliùtiān de chǎnjià, érqiě kéyǐ duō mǎi yìxiē yíngyǎngpǐn, shì bu shì?

It seems to me I've heard that when Chinese women have children they get 56 days' maternity leave, and they can also buy extra nutritional food items. Is that so?

C: Duì le, chǎnjià yǒu gōngzī. Chǎnfù hái kéyǐ mǎi yìliǎngjīn hóngtáng, duō mǎi yìliǎngjīn jīdàn. Zhōngguó rén dōu xiāngxīn hóngtáng duì chǎnfù hěn hǎo.

That's right. The maternity leave is paid. In the month after delivery, a woman can also buy one or two catties of brown sugar, and one or two extra catties of eggs. Chinese believe that brown sugar is very good for women during the month after delivery.

A: Rénmen shēng hái zide shíhou, qīnqī péngyou sòng bu sòng lǐwù?

When someone has a baby, do relatives and friends give presents?

C: Qīnqī hé qīnjìn de péngyou háishi huì sòng yìxiē xiǎo lǐwù, xiāng xiǎoháizide yīfu la, xiǎo tǎnzi la, xiǎo màozi la, wánjù shenmede. Yě yǒu rén huì sòng yìxiē shuǐguǒ huòzhě xiānhuā.

Relatives and close friends will still give a few small gifts, like clothes for the baby, little blankets, little hats, toys, and so forth. There are also people who will give a little fruit or fresh flowers.

A: Yíge jiā tíng kéyǐ yǒu jǐge xiǎoháir?

How many children can one family have?

C: Zài chéngshìlǐ niánqīng fūfù zuì duō yào liǎngge háizi.

In the city young couples have two children at the most.

A: Nóngcūnde qíngkuàng zěnmeyàng?

What's the situation like in the rural areas?

C: Gèdì nóngcūnde qíngkuàng bù tóng. Rénkǒu duōde dìfāng zhèngfǔ tíchàng jìhuà shēngyù. Nóngcūnlǐde rén yě yǒng gèzhǒng bìyùn gōngjù. Bù shǎo rén yǒule liǎngge hái zǐ yǐhòu jiù zuò juéyù shǒushù, nǎnde zuò, nǚde zuò, dōu kéyǐ. Nóngmín juéde zuò juéyù shǒushù bǐ yǒng bìyùn gōngjù fāngbiànde duō.

The situation in rural areas is different in different places. Where there's a large population the government promotes family planning. People in the rural areas also use all the various kinds of contraceptive devices. Quite a few people undergo contraceptive surgery after they've had two children. Either men or women may have this done. The peasants feel that having contraceptive surgery performed is much more convenient than using contraceptive devices.

Kěshi zài shǎoshù mínzú dìqū,
yīnwèi rénkǒu shǎo, zhèngfǔ bù
tíchàng jìhuà shēngyù, suǒyǐ
yìbānde jiāting kéyǐ duō yǒu
jǐge xiǎoháir.

But in the areas populated by
minority nationalities, because the
population is smaller, the government
doesn't advocate family planning, so
the average family can have a few
more children.

NOTE ON THE DIALOGUE

Rénmen shēng háizide shíhou, qīnqī péngyou sòng bu song lǐwù?: As
stated in the dialogue, friends and relatives in the PRC give useful items
for the baby, like clothes, hats, cups, or perhaps a chicken for the mother.
These are presented casually.

Vocabulary

| | |
|------------------|--|
| bìyùn | contraception |
| bù tóng | to be different |
| chǎnfù | a woman who has given birth within the last month |
| chǎnjià | maternity leave |
| chénggōng、 | to succeed, to be successful |
| chūshēnglǚ | birth rate |
| dānwèi | unit |
| -dào | (indicates successful accomplishment of something) |
| dédao | to receive, to get |
| fēnpèi | to assign, to apportion, to allot |
| gèdì | the various places, each place |
| gègè | various |
| gēnjù (gēnju) | according to, based on |
| gèzhǒng | various kinds, types |
| gōngzī | wages, pay |
| hóngtáng | brown sugar |
| jià | vacation, leave |
| jiāting | family |
| jìhua shēngyù | planned parenthood, family planning |
| juéyù | sterilization |
| jūmín wěiyuánhùi | neighborhood committee |
| kòngzhì | to control |
| -men | plural suffix |
| miǎnfèi | to be free of charge |
| míng'é | the number of people assigned or allowed, quota (of people) |
| nóngmín | peasant |
| nǚ | female |
| pàichūsuǒ(r) | the local police station |
| pīzhǔn | to give official permission |
| qíngkuàng | situation |
| qīnjìn | to be close (to a person) |

réngōng liúchǎn

sān tōngguò
shǎoshù mínzú

shēngyù
shībài
shìqū
shǒushù
shǒuxiān
shùmu

tōngguò
tóngyì

wánjù

xiāngxìn
xiānhuā
xiǎoháir

yě jiù shì shuō
yìbān
yìbānde shuō
yídìng
yíngyǎngpǐn

zēngjiā

abortion

"the three approvals"
minority nationality, national
minority
to give birth to and raise
to fail
urban area or district
operation, surgery
first
number

to pass, to approve
to consent, to agree

toy

to believe
fresh flowers
child, children

to mean; in other words
ordinary, general, common
generally speaking
to be specific
food items of special nutritional
value

to increase

Customs Surrounding
Marriage, Birth, and Death: Unit 4

PART I

- | | |
|---|---|
| 1. Nǐde <u>fúqi</u> zhēn hǎo. | You are really blessed with good fortune. |
| 2. Zhāng Tàिताide <u>xífu</u> <u>tóuyitài</u> jiù gěi ta shēngle yige dà <u>sūnzi</u> . | Mrs. Zhang's daughter-in-law in her first pregnancy presented her with a fine grandson. |
| 3. Wǒ zhèli yǒu yíge <u>hóngbāo</u> shi gěi <u>xiǎo bǎobaode</u> . | I have a "red envelope" for the baby. |
| 4. <u>Bù gǎn dāng</u> ! | I'm flattered. You shouldn't have! |
| 5. Nǐ zhēnshi tài kèqi le. Hébi <u>pòfei</u> ne? | You're too polite. Why should you spend so much money? |
| 6. A: Nǐde <u>nǚ</u> er shēngxialaide shíhou yǒu duō <u>zhòng</u> ? | How much did your daughter weigh when she was born? |
| B: <u>Qībàng</u> bān. | Seven and a half pounds. |
| 7. A: Wǒ gāng <u>wèile</u> ta bù jiǔ, tā yǒu kū le. | I just fed him not long ago, and now he's crying again. |
| B: Dàgài yòu yào <u>chī nǎi</u> le. | He probably wants to nurse again. |
| 8. Tā <u>zhǎngde</u> hěn piàoliang. | She is very pretty. |
| 9. A: Nǐ zhège háizi hěn yǒu <u>fúxiàng</u> , <u>ěrduo</u> zhǎngde zhēn dà. | This child of yours has a lucky physiognomy. His ears are really big. |
| B: <u>Tuǒ nínde fú</u> ! | It's because of your lucky influence. |

NOTES ON PART I

Note on No. 1

fúqi: 'blessings, good fortune, luck'.

Wǒ hěn yǒu fúqi, érzi bāng wo bù shǎo máng.

I'm very fortunate, my son helps me a lot.

Nǐ zhēn méi fúqì, gāng chū
mén jiù xià yǔ le.

You really have bad luck. You just
leave on a trip and then it rains.

Notes on No. 2

xífu: 'daughter-in-law, son's wife'.

Tā xífu hǎo piàoliang!

Her daughter-in-law is so beautiful!

Wǒ xífu gōngzuò mángjǐle.

My daughter-in-law is very busy.

tóu-: 'first', (literally 'head') as in tóuyitiān, 'the first day'.

Tóu- is used much like dì-: before a number and a counter, which may or may not be followed by a noun.

tóuyìcì

the first time

tóuyìge rén

the first person

tóuliǎngge rén

the first two people

tóusānběn

the first three volumes

In tóuyìge, tóu- is stressed and yì is in the neutral tone. Also notice that the word for 'two' is liǎng- (not èr as is usually the case when a counter follows).

Now here is a comparison of tóu- and dì-:

(1) Tóuyìge rén and dìyìge rén are both translated as 'the first person', and tóuyìge is for the most part interchangeable with dìyìge.

(2) Although the yì in tóuyìge is unstressed and written without a tone mark over it, the yì in dìyìge is stressed and said with a second tone (or sometimes with a first tone).

(3) The word for 'two' is liǎng after tóu-, but èr after dì-. Dìèrge means 'the second one', while tóuliǎngge means 'the first two'.

(4) Tóu- must be used with a counter, but dì- can be used with just a number after it. Here are some examples of dì- used with a number but no counter after it:

Wǒ yào mǎi zhège dōngxì.
Dìyī, zuòde hěn hǎo; dìèr,
hěn piányi.

I'm going to buy this. First, it's
very well made; second, it's
inexpensive.

Tā shì dìyī, wǒ shì dìèr.

He is first, I'm second.

But tóuyī-, tóuliǎng-, tóusān- always have a counter word after the number.

tāi: This is the counter for pregnancies, whether carried to term or not. Literally tāi means 'embryo'. The expression tóuyitāi can also be said tóutāi.

Tóusāntāi dōu shì nǚde, dào
dìsītāi cái shēngle ge érzi.

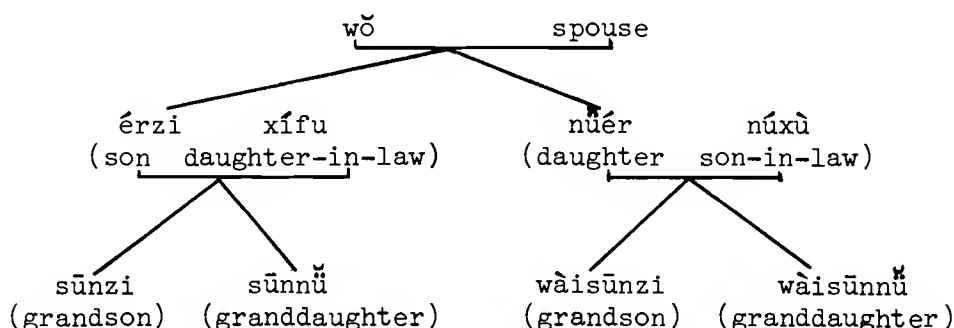
The first three babies were all girls;
it wasn't until the fourth that
she had a boy.

Tā shēng tóutāide shíhou,
shēntǐ bú cuò. Shēng dìèr-
tāide shíhou jiù bù xíng le.

When she had her first baby, she
was still in pretty good health.
But when she had her second, it
wasn't good any more.

shēng: 'to give birth to...' Notice that the Chinese verb shēng is used in an active sense which is not always reflected in the English. Compare the various translations of shēng in the Reference List, the above examples and the dialogue.

sūnzi: 'grandson'. This only refers to the son of one's son. The son of one's daughter and son-in-law is called wàisūnzi. Here is a chart showing how these terms relate to each other.



Notes on No. 3

hóngbāo: 'a red envelope with money in it, given as a gift or bribe'. These gifts of money may be given to children by people at least a generation older. This usually happens at festive occasions, like New Years or a birthday. The amount given varies greatly but there is one thing to remember: 'Do not give an amount with the number four in it! The number four, sì, closely resembles the verb "to die," sǐ, and is therefore considered unlucky. Chinese youth were without any real opportunity to make money in the past, so this is one way that it is made up for.

xiǎo bǎobao: Literally 'little treasure', in other words 'the little darling' or 'the baby'. This word is usually used by women. Some people use the word bǎobao (with or without xiǎo) in addressing or speaking about babies or children.

The second bǎo in bǎobao is neutral tone; even though it was originally also third tone, it does not make the first bǎo change to a rising tone, as you might expect (e.g. náli). The first bǎo in bǎobao is pronounced low,

without any rise in pitch. (Some people also say bǎobǎo and xiǎo bǎobǎo.)

[There are many other words used to refer to babies. Some terms used by both men and women include (xiǎo) bēibēi, (xiǎo) guāiguai, xiǎo jiǎhuo. Some terms used mostly by men include xiǎo bēibei and xiǎo budiǎnr.]

Note on No. 4

bù gǎn dāng: 'I'm flattered'. Literally, this means 'I dare not assume (the honor you pay me)'. This is a polite response to a compliment (such as 'You speak Chinese very well'), to a respectful gesture (such as helping someone put on their coat), or to a respectful phrase (like 'Qǐngjiào').

Note on No. 5

pòfei: 'spend money (on someone)', also sometimes translated as 'to spend recklessly'.

Ràng nín pòfei. or Jiào nín pòfei.

I have caused you to spend a lot of money. (i.e., 'you shouldn't have spent all that money on me')

Tā shì wǒ sūnzi, wèi ta pòfei liǎngge qián shì yīnggāide.

He's my grandson, it's only right that I should spend a little money on him.

Tā shēngrìde shíhou, Wáng Xiānsheng pòfeide zhēn bù shǎo.

For his birthday, Mr. Wang really spent quite a bit of money on him.

Notes on No. 6

yǒu duō zhòng: 'how heavy?' Zhòng is the adjectival verb 'to be heavy'. Notice the similarity between asking age, weight and height. In each the pattern is literally 'have how much (of some quality)'.

Nǐ yǒu duō dà?

How old are you?

Nèizhāng zhuōzi yǒu duō zhòng?

How heavy is that table?

Tā yǒu duō gāo?

How tall is she?

This pattern is usually confined to measurements of some sort.

bàng: 'pound (unit of weight)'. In addition to the traditional Chinese units of weight such as dàn 'picul (100 liters approximately)', jīn 'catty (1 1/3 lbs.)', liǎng 'tael (105 grams approximately)', and the metric system of weights, such as gōngliǎng '100 grams' and gōngjīn 'kilogram', you also find customary American units such as 'pound' used.

gāng wèile tā bù jiǔ: This means 'It's only been a short while SINCE I fed him.', NOT 'I fed him for only a short while.' Chinese can distinguish between the duration of a continued activity and the duration of something not happening by putting these two types of duration phrases in different places in the sentence.

Let's review time when and time spent, and take a look at how you express TIME WITHIN WHICH something didn't happen and TIME ELAPSED since something happened.

1. Simple duration phrases, that is phrases telling how long an activity went on, follow the verb. These contrast with phrases telling the time when something happened, which come before the verb.

Simple duration

| | |
|-----------------------------------|---|
| Tā zài Xiānggǎng zhù liǎng-tiān. | He's staying in Hong Kong for two days. |
| Tā zuòle wǔfēn zhōng, jiù zǒu le. | He sat for five minutes and then left. |

Time when

| | |
|------------------------|------------------------|
| Tā shì zuótiān dào de. | She arrived yesterday. |
|------------------------|------------------------|

2. The amount of time something did not happen, that is the TIME WITHIN WHICH the activity has not taken place, is expressed in negative sentences with time phrases before the verb.

Time Within with a Negative Verb

| | |
|-----------------------------------|---|
| Wǒmen yìnián méi jiàn le. | We haven't seen each other for a year. |
| Wǒ yǐjīng yíge yuè méi qù nàr le. | I haven't been going there for a month now. |

3. To express the time elapsed since an activity took place the duration phrase is again placed after the verb.

Time elapsed in an affirmative sentence

| | |
|---|--|
| Wǒ zuòwánle yǐjīng yíge zhōngtóu le. | I've been done for an hour already. |
| Tā cái zǒule yíge xīngqī. | It's been only a week since he left. |
| Wǒ gāng líkāi zhèige wūzi bù jiǔ. | I've been out of the room only a short while. |

Note on No. 7

chī nǎi: 'to eat (mother's) milk', in other words, "to breastfeed" and by extension 'to drink milk', even from a bottle. Similarly, wèi nǎi can mean 'to feed milk (to a baby)' without specifying mother's milk or otherwise. To distinguish between breast feeding and bottle feeding, one can say chī māmāde nǎi, 'to eat mother's milk'. And from the mother's point of view, one can say māmā zìjǐ gěi hái'zi wèi nǎi, 'the mother nurses the child herself.'

Note on No. 8

Tā zhǎngde hěn piàoliang: 'She's very pretty.' Zhǎngde piàoliang literally means 'grow pretty', but it should be translated simply as 'is pretty'. Zhǎngde ... is often used in descriptions of the appearance of living things. In these cases, zhǎngde ... is absent of any meaning such as 'has grown ...', 'has come to be ...' or 'has become ...'; it simply means 'is, are'.

| | |
|--|---|
| Tā zhǎngde hěn hǎokàn. | She is very beautiful. |
| Tā zhǎngde gēn wǒ yíyàng gāo. | She is just as tall as I am. |
| Tāde liǎn zhǎngde gēn wǒ mèi- mei yíyàng. | Her face looks just like my little sister. |

There is almost no difference in meaning between Tā hěn piàoliang and Tā zhǎngde hěn piàoliang. Both are used frequently. But there is a difference in meaning between Tā zhǎngde hěn gāo and Tā zhǎnggāo le: the former means 'He is very tall', and the latter 'He has grown tall'.

fúxiàng: 'auspicious physiognomy'. This phrase implies something more than 'lucky face'. The word fú expresses the destiny of a person to enjoy a life of good fortune. Xiàng is a person's looks considered from the point of view of fortune telling. Traditionally, it was believed that a person's destiny could be determined from the individual variations of his hands, bones, face, ears, hair, and so forth. The xiàng includes the face, ears, hairline, and bumps on the head.

...ěrdùo zhǎngde zhēn dà: Portraits of some of the most admired men in Chinese history depict them with long ears. (Long ears are thought to indicate wisdom.) It was thought that rulers in particular were so endowed. Buddha is also pictured with long ears, as he appeared in Indian portrayals.

Taipei:

Mrs. Sòng's daughter-in-law, Bǎolán, has just recently had a baby. A friend of the family, Mrs. Zhāng, comes to pay them a visit:

- Z: Sòng Taitai, nín xífú shēngle meiyóu? Mrs. Sòng, has your daughter-in-law had the baby yet?
- S: Shēng le. Shēngle ge nánháizi. Yes. It's a boy.
- Z: Òu! Nín fúqī zhēn hǎo. Tā tóuyitāi jiù gěi nín shēngle yíge dà sūnzi. Gōngxǐ, gōngxǐ. Oh! How lucky you are. She had a nice big grandson for you--and it was her first! Congratulations.
- S: Xièxie, xièxie! Lái kànkàn wǒ xífú gēn xiǎo bǎobao ba! Thank you. Come see my daughter-in-law and the baby!
- Z: Hǎo. Okay.
- Bǎolán! Gōngxǐ, gōngxǐ! Nǐ hǎo ma? Congratulations, Bǎolán! How are you?
- B: Wǒ hěn hǎo. Zhāng Bómǔ, nín lái le. Well Mrs. Zhāng! I'm fine, thanks.
- Z: Òu! Nǐ zhè háizi hěn yǒu fúxiàng, ěrduo zhǎngde nàme dà! Oh! He's got a very lucky physiognomy. Such big ears!
- B: Xièxie! Tuō nín de fú! Thank you! It's because of your lucky influence!
- Z: Tā shēngxialaide shíhou yǒu duō zhòng a? How much did he weigh at birth?
- B: Qībàng bàn. Seven and a half pounds.
- Z: Ng, zhēn bù xiǎo. Hm. That's really pretty big.
- S: Tā zhēn néng chī. Bǎolán gāng wèile ta bù jiǔ, xiànzài yòu kū le. Dàgài yòu yào chī nǎi le. He eats like a horse. Bǎolán just fed him a little while ago, and now he's crying again. He probably wants to nurse again.
- Z: Tā kūde shēngyin hěn dà. Shēntǐ yídìng hěn jiànkāng. He cries so loudly. He must be very healthy.
- B: Duì! Tā cóng yīyuàn huílai yíge lǐbài jiù zhǎngle yíbàng. Yes! In the week after he came back from the hospital, he gained a pound.
- Z: Wǒ lái yǐqián xiǎngzhe nǐ yīnggāi shēngle, suóyī Before I came I thought you should have had the baby by now, so I got a

zhǔnbèile yíge hóngbāo. Shi
gěi xiǎo bǎobaode.

B: Bù gǎn dāng. Nín tài kèqi
le. Héibì pòfei ne?

Z: Bú shi kèqi. Zhǐ shi yìdiǎn
xiǎo yìsi.

B: Xièxie! Xièxie!

'red envelope' ready. It's for the
baby.

You shouldn't have. That's too
polite of you. Why should you spend
money?

I'm not being polite. This is just
a little something to express my
feelings.

Thank you!

PART II

10. Zhōngguó rén xiāngxìn chǎnfù
mǎnyuè yǐqián bù kéyì
chūi fēng. Chinese people believe that women
who have just given birth should
stay out of drafts until the child
is a full month old.
11. Chǎnfù zuò yuèzide shíhou yào
tèbié xiǎoxīn. Women who have just given birth
should be especially careful during
the month after delivery.
12. Zhōngguó rén dōu shuō chǐ
Zhōngyàode shíhou, bú yào
chī shēnglěng. Chinese people say that when you
take Chinese medicine, you shouldn't
eat raw or cold things.
13. Yīshēng shuō wǒ déle fēngshǐ,
zuì hǎo bú yào pèng lěngshuǐ. The doctor says I've got rheumatism
and that it would be best for me
not to come in contact with cold
water.
14. Nǐ yīnggāi duō tǎngzhe, zhùyì
xiūxi, zhèyang cái néng
huīfude kuài. You should lie down more and pay
attention to your rest; that's
the only way you'll recover quickly.
15. Jiàndao Wáng Bùzhǎngde shíhou
qiānwàn dāngxīn, bié suíbiàn
shuō huà. When you see Secretary Wáng, be sure
to watch yourself, don't be care-
less in what you say.
16. Tā jiéhūn yǐqián duì tā xiān-
sheng liǎojiěde búgòu,
jiéguǒ jiéhūn yǐhòu hěn
tòngkǔ. Before she got married she didn't
understand her husband well enough
and as a result she suffered a lot
after the marriage.
17. Nǐ kàn tā duó kuài, yíxiàzi
jiù bǎ fàn zuòhǎo le. Look at how fast he is, he got dinner
ready in no time at all.
18. Nà shì Wángjiāde xīfu, zhènme
pàng! That is the Wáng family's daughter-
in-law, she's so fat!

NOTES ON PART II

Notes on No. 10

mǎnyuè: 'thirtieth day after a child is born', literally, 'full-month'.
(It also means 'full moon'.) This refers to a baby's completion of the
first full month of life and is a cause of celebration.

Wángjiā háizi kuài mǎnyuè le,
qǐng dàjiā qù chī mǎnyuè
jiǔ.

The Wang's baby is about to be a
month old, and they're asking
everyone to go take part in the
'full month' banquet.

chuī fēng: Literally, 'to blow wind', but actually 'to be in a current of air, a draft, the wind'. Although what blows is the wind, fēng 'wind' seems to be in the object position in this phrase. Chānfù bù kěyǐ chuī fēng does not mean "Women recently delivered of a child cannot blow wind", but rather, "Women recently delivered of a child cannot have wind blow on them." Traditionally, Chinese women were to stay out of drafts because of the very poor overall health situation of the country, and because of the importance of caring for the next generation. Of the three (Confucian) ways to be unfilial, the worst was to be heirless.

Nǐde bìng gāng hǎo, bú yào
chūqu chuī fēng.

You're just over your illness,
don't go out in a draft.

Notes on No. 11

zuò yuèzi: Literally, 'to sit the yuèzi', yuèzi being the month after giving birth during which a woman is supposed to take special care of her health. There are different motivations underlying this custom. Woman's most important function (indeed her only one) was to aide in perpetuating the family line. Therefore it was essential to take special precautions for her own health so that she would nurse a healthy baby. Another idea was that a woman's body at this time was "dirty" and to avoid offending the door gods she should not go past them.

Tā zuò yuèzide shíhou, kě xiǎo-
xīn, méi chūguo yìtiān mén.

During the first month after delivery
she was extremely careful. She
didn't go out once.

xiǎoxīn: 'to be careful', literally, 'small-heart'. Xiǎoxīn is an adjectival verb which can be used with or without an object following.

Tā zhèige rén bù zěnmeyàng, hé
tā zuò péngyou yào xiǎoxīn.

This guy is nothing special, you'd
better be careful making friends
with him.

Xiǎoxīn! Qiánbianr shi hóngdēng.

Careful! There's a red light up
ahead.

Xiǎoxīn nèige rén!

Be careful of that person!

Xiǎoxīn guò mǎlù.

Be careful crossing the street.

shēnglěng: 'raw or cold foods'. Traditional Chinese medicine divides foods into yīn and yáng. Yīn are "cool" (liángxìngde) foods, that is, foods that make the system cool; yáng foods are "hot" (rèxìngde), that is, they make the system hot. These characteristics are not dependant on the degree temperature at which the food is eaten, but are rather inherent in the food. For example crab, white sugar, and most vegetables and fruits are yīn or cool, while hot pepper, lard, millet, brown sugar, and certain fruits such as canteloupe and lichee nuts are all particularly yáng or hot. Generally speaking, yáng foods harmonize with body temperature while yīn foods shock the system. Nonetheless, a balance between the two kinds of foods must be maintained. Too much yáng food can cause the body's "heat" to rise too much (shàng huǒ), minor symptoms of which might include a cough, fever, dry mouth, blisters on the tongue, and constipation. On the other hand, too much yīn food is bad for the stomach and can cause diarrhea.

The body's "heat" (huǒ) can be regulated by eating one or the other kind of foods. Thus in hot weather, when the huǒ naturally rises, one should eat "cool" foods to lower the huǒ (qīng huǒ), and in the winter one should eat "hot" foods. Likewise, certain illnesses call for the eating of one kind of food or the other: one should eat "cool" foods to counteract infections and fevers, while one should eat "hot" foods to build up one's strength if one has a disease which makes him weak. In particular, women giving birth should eat plenty of the "hot" type of foods.

Shēnglěng, raw or cold foods, have also traditionally been considered bad for women who are pregnant or have just given birth. Given sanitary conditions in traditional China, this is understandable.

Chī shēnglěngde dōngxī yídìng
yào xǐgānjīng.

When eating raw things, be sure to
wash them well.

Notes on No. 13

dé: 'to get, a catch (a disease)'. Dé bìng means 'to get an illness'.

Wǒ dé bìng yǐhòu, méi bànfa
niàn shū le.

After I got sick, I couldn't study
any more.

Tā dé bìng yǐqián, shēntǐ hěn
hǎo.

Before she got ill, her health was
very good.

Tā déde shì shénme bìng?

What illness was it that she got?

Here are some examples of dé followed by the name of an illness:

Tā dé gǎnmào yǐhòu, jiù méiyǒu
chūlaiguo.

He didn't go out after he got a cold.

Qùnián dōngtiān, tā déle xuěyā
gāo.

Last winter, he got high blood
pressure.

Here are some more examples sentences showing various uses of dé:

Jīnnián guò shēngrì wǒ déle
yìběn xīn shū.

I got a new book on my birthday this
year.

Xiǎodì jīntiān néng dé hǎojǐ-
ge hóngbāo!

Little brother will be able to get
a lot of "red envelopes" today!

Of course, dé cannot be used in all cases when we would say 'get' in English. For one thing, dé only means to receive passively, whereas English 'get' sometimes denotes actively seeking to obtain, as in 'I'm going to the supply room to get some paper and pens', or 'I got a package of cereal at the supermarket'. In these cases, dé would not be appropriate in Chinese. To show you some other ways in which the English word 'get' is expressed in Chinese, here are some Chinese sentences which do not use dé although the English translation uses 'get':

Zuótiān lái nǐde diànhuà le.

Yesterday you got a phone call (but
you weren't here to get it.)

Zuótiān wǒ jiēdào tāde diànhuà
le.

Yesterday I got a phone call from
him (and was there to receive it.)

Tā zēngjiā gōngzī le.

He got a raise in wages.

Tā jiā xīnshuǐ le.

He got a raise in salary.

Wǒ shōudàole yíge zhàngdān.

I got a bill.

Wǒ cóng tā nàr bǎ jiègěi tāde
nèiběn shū náhuilai le.

I got the book back which I lent him.

Yě gěi wǒ ná yíge lai.

Get one for me too.

Cóng shénme dìfang wǒ néng
mǎidào yíge xiàng zhèiyangrde?

Where can I get (buy) one of those?

fēngshǐ: 'rheumatism', literally 'wind-humid'.

Tā yǒu fēngshǐ, tiān yì lěng
tuǐ téngde lìhai.

He has rheumatism, as soon as it gets
cold, his leg hurts severely.

pèng: 'to touch', only in the sense of one object coming into contact with another. The verb pèng can also mean to come into contact with something in a violent way, 'to hit, to bump into'. Whether pèng means merely 'to touch' or 'to bump into' must be determined by context.

Nǐ bié pèng zhèige zhuōzi.

Don't touch this table.

Tāde chē kě bùdeliǎo. Biérén
pèng dōu bù néng pèng, gèng
bú yào shuō jièqu kāi le!

His car is terrific! Other people
can't even touch it, not to mention
borrowing it to drive!

[Some other words meaning 'to touch' are āi 'to be close to, to be next to, to be touching'

Tā zuì pà dǎ zhēn. Zhēn hái
méi āidao ta, tā jiù dà jiào.

She is extremely afraid of getting
shots. She cries out before the
needle has even touched her.

dòng: 'to touch, to handle'

Nǐ bié dòng wo zhuōzishangde
dōngxi, děng yìhuǐ wǒ huí-
laile zìjǐ shōushi.

Don't touch the things on my desk,
in a while when I come back I'll
straighten them up myself.

mō: 'to feel, to rub, to touch' Here you also need to know that ruǎn means
'to be soft, yielding to the touch'.

Zhèijiàn yīfu zhēn hǎo, mōshang-
qu ruǎnruǎnde; chuānzhe yíding
hěn shūfu.

This piece of clothing is really nice,
very soft to the touch; it must be
very comfortable to wear.]

Notes on No. 14

tǎng: 'to lie down'. This is an action verb. Under most circumstances,
it requires some kind of complement: either a zài phrase telling where the
subject ended up in a lying position, as in

Tā tǎngzai chuángshang le.

He lay down on the bed.

or the durative aspect marker -zhe, as in

Tā zài chuángshang tǎngzhe.

He is/was lying on the bed.

or the directional ending -xia(lai), as in

Dàifu jiào wo tǎngxia.

The doctor told me to lie down.

or the completion le, as in

Tǎngle bàntiān, háishi bu
shūfu.

I lay down for quite a long time,
but still felt ill.

Tā tǎngle yìhuǐr, jiù juéde
hǎo yìdiǎnr le.

After I laid down for a while, I felt
better.

huīfu: 'to restore; to return to (an original state); to recover (one's health)'.
'.

Zhèige gōngchǎng yǐjīng huīfu
shēngchǎn le.

This factory has already restored
production. (Production in many
areas was stopped during the
turmoil of the Great Cultural
Revolution.)

Tā qiánjīnián dào nóngcūn qu
le. Zuìjìn cái huīfu
gōngzuò.

She went to the countryside several
years ago. Only recently did she
return to work.

A: Wǒ shàngge yuè shēng bìng-
le, zhèige xīngqī cái
huīfu yìdiānr.

I was sick last month and only this
week am feeling like myself again.

B: Kàn nǐde yàngzi, huīfude
bú cuò.

Looking at your appearance I'd say
you're pretty well recovered.

Notes on No. 15

qiānwàn: 'by all means, for sure', literally 'thousand ten-thousands'.

Nèitiáo jiēshang chē tài duō,
nǐ qiānwàn bié qù.

There are too many cars on that
street, you are absolutely not to
go there.

Nǐ gāng xué kāi chē, qiānwàn
xiǎoxīn.

You've only just learned to drive a
car, be sure to be careful.

Qiānwàn zhùyì, bú yào xiěcuò
le, xiěcuòle kě máfan.

Be sure to be careful, don't write
this incorrectly, if you do it'll
be so much trouble.

dāngxīn: 'to watch out, to watch oneself, to be cautious'. Not to be
confused with dānxīn, 'to worry'.

Gāng xiàle xuě, chū mén dāngxīn!

It's just snowed, watch yourself when
you go out.

Kāi chē shàng jiē dāngxīn yì-
diǎnr a!

Watch yourself when you go out
driving downtown!

Notes on No. 16

jiéguǒ: 'as a result, and so ...'. One of the uses of this word is to
connect the thought of one sentence with the next. (Another is as the noun
'result(s)'). It provides a transition from one sentence to another, as in

'As a result, then ...'. Below is a monologue which takes place in Peking, in which the speaker uses the word jiéguǒ in this way several times. (This is not meant to be an example of eloquence; in fact, you should not use jiéguǒ as repetitively as this speaker.)

Wǒ tīngshuō Xiǎo Wáng hé Xiǎo Lǐ tán liàn'ài le. Tán de zěnmeyàng ne? Tán de bú cuò. Liǎngge rén dōu méiyǒu yìjian. Jiéguǒ Xiǎo Wáng de fùqīn bù tóngyì. Zhèijiàn shì kě jiù bù hǎo bàn le. Xiǎng lái bàntiān, jiéguǒ hái shì Xiǎo Wáng qù zhǎo jūmín wēiyuánhuì. Jūwēihuì de gānbu hé Xiǎo Wáng tán le bàntiān, jiéguǒ hái bù xíng. Zěnmeyàng bàn? Xiǎo Wáng yòu qù zhǎo pàichūsuǒ. Pàichūsuǒ de gānbu yòu lái hé Lǎo Wáng tán le bàntiān, hái shì méiyǒu jiéguǒ. Zuǐhòu nǚ xiǎng zěnmeyàng, Xiǎo Lǐ zìjǐ lái hé Lǎo Wáng tán le, shuō jiéhūn yǐhòu bù bānchūqu zhù, tā zhàogu lǎorénjiā. Zhèihuìr Lǎo Wáng mǎnyì le. Jiéguǒ Xiǎo Wáng Xiǎo Lǐ gāogāoxìngxìng jiéhūn le.

I heard that Xiǎo Wáng and Xiǎo Lǐ are in love. How serious? Really serious. The two of them had no problems with the idea (of getting married). But then Xiǎo Wáng's father didn't agree. The whole thing became difficult to arrange. They thought for a long time, and as a result it was Xiǎo Wáng who went to seek out the neighborhood committee. The neighborhood committee cadres talked with Old Wáng (Xiǎo Wáng's father) for a long time. But then it still didn't go over. What to do? Xiǎo Wáng then went to seek out the local police station. And the police station cadres went to talk with Old Wáng too, but still no result. Well what do you think happened in the end? Xiǎo Lǐ went herself to talk with Old Wáng. She said that after they married they wouldn't move out, that she would take care of the old gentleman. That's when Old Wáng became satisfied. So in the end Xiǎo Wáng and Xiǎo Lǐ were happily married.

tòngkǔ: 'to be in pain, to be suffering'.

Tā nèi shíhou hěn tòngkǔ.

She was in a great deal of pain at that time.

Liàn'ài shǐbàile tā hěn tòngkǔ.

It was very hard on him when they broke up.

Zhèijiàn shìqíng ràng ta fēicháng tòngkǔ.

This matter pained him a great deal.

Notes on No. 17

duó kuài: 'how fast!' Duó or the alternate form duóme is used in exclamatory sentences to mean 'how ...!' Here are some more examples:

Nǐ kàn cái shuō le liǎngjù huà, tā jiù bù gāoxìng le. Duó

You see you only have to say two sentences and she gets unhappy.

| | |
|---|--|
| ràng rén bù hǎo yìsi! | It really makes a person embarrassed! |
| Zhèi kùzi zhènme duǎn, chuān-shang duó nánshòu! | These pants are so short, when you wear them they'll be so uncomfortable. |
| Zhèiběn shū xiěde duó hǎo! | This book is so well written! |
| Wǒ bǎ chē yàoshi fāngzì chuāng-shang. Duó bèn! | I left the car keys on the bed. How stupid! |
| <u>yíxiàzì</u> : 'in a flash, at one blow, at one fell swoop, all at once, in no time'. | |
| Wǒ huà hái méi shuōwán, tā yíxiàzì jiù shēngqì le. Shéi zhīdao wèishénme? | I hadn't yet finished speaking when he got angry all of a sudden. Who knows why? |

Notes on No. 18

Wángjiā: 'the Wang family', referring either to the people, the social unit, or their home (in which case it can be used as a place word).

pàng: 'to be fat, to get fat'. The verb pàng can be used in two ways: one as an adjectival verb 'to be fat', the other as a process verb 'to get fat'. To the Chinese, a fat baby is not only a healthy baby, it is a beautiful one. Plumpness and roundness are two features admired in babies and children.

Adjectival verb (state)

| | |
|--|---|
| Tā hěn pàng. | He is fat. |
| Tā xiǎo shíhou bú pàng. | She wasn't fat when she was little. |
| Wǒ hěn pà pàng, shénme dōu bù gǎn chī. | I'm afraid of being fat, I don't dare eat anything. |

Process verb

| | |
|--|--|
| Zuìjìn shēntǐ hǎole, tā pàng duō le. | Lately his health got better and he got very fat. |
| Nǐ shì bu shì pàngle yìdiǎndiǎn, Èrgē a? | Haven't you put on just a little bit of weight, Older Brother? |

Taipei:

Mrs. Fāng pays a visit to Mrs. Zhāng and her daughter-in-law to see the daughter-in-law's new baby:

F: Gōngxǐ, gōngxǐ! Zhāng Taitai, nín zhēn yǒu fúqī, nín de xīfu tóuyítāi jiù gěi nín shēngle yíge dà pàng sūnzi. Nín de xīfu hé xiǎo bǎobao cōng yīyuàn huílai le meiyǒu? Tāmen dōu hǎo ba?

Congratulations! Mrs. Zhāng, you're so lucky! Your daughter-in-law had a big fat grandson for you--and it was just her first! Have your daughter-in-law and the little darling come back from the hospital yet? They're both doing well, I hope?

Z: Xièxie, xièxie! Tāmen dōu hǎo, jīntiān zǎoshang gāng cōng yīyuàn huílai.

Thank you! They're both fine. They just came back from the hospital this morning.

F: Wǒ zhèlǐ yǒu yíge hóngbāo, shì gěi xiǎo bǎobaode.

I have a 'red envelope' for the baby here.

Z: Ai! Bù gǎn dāng, nín zhēn shì tài kèqī le, hébì pòfei nē?

Oh! You shouldn't have. You're really too kind. Why should you spend all this money?

F: Nálǐ, nálǐ! Zhǐ shì yìdiǎn xiǎo yìsi. Házǐ yǒu duō zhòng a?

Don't be silly. This is just a little something to express my feelings. How much does the baby weigh?

Z: Házǐ shēngxialaide shíhòu shì bābàng qī. Zhège háizi shēntǐ zhēn hǎo, zhēn néng chī. Gāng wèibǎo, yíxiàzi yòu è le. Nǐ tīng, tā yòu kū le, shēngyīn zhēn dà, dàgài yòu yào chī nǎi le. Wǒmen qù kànkàn.

He was eight pounds seven ounces at birth. He's really a healthy baby, and he eats a lot. Right after his feeding, in no time he's hungry again. Listen, he's crying again. What a loud voice! He probably wants to nurse again. Let's go see.

.

C: Ò! Fāng Bómǔ, nín yě lái le!

Oh! Auntie Fāng, you've come too!

F: Gōngxǐ, gōngxǐ! Wǒ lái kàn nǐ érzi lai le! Zhège háizi zhǎngde zhēn hǎo, duō yǒu fúxiàng!

Congratulations! I've come to see your son! He looks so good! What a lucky physiognomy!

C: Xièxie, xièxie! Tuō nín de fú!

Thank you! It's all thanks to your lucky influence!

F: Nǐ shēntǐ hǎo bu hǎo?
Yuèzili yào xiǎoxīn, bú yào
chǐ shēnglěngde dōngxī, bú
yào chuī fēng, bú yào pēng
lěng shuǐ, yě bú yào chū
mén. Nǐ kàn, Liújiā nàge
xífu zuò yuèzi bú zhùyì, cháng
kāi diǎn bīngxiāng, yòng
lěng shuǐ, jiéguǒ déle
fēngshǐ, tōngkǔde hěn.
Xiànzài hái yào tiāntiān
chī Zhōngyào. Nǐ qiānwàn
yào dāngxīn.

Z: Shì a! Wǒ yǐjīng gàosu
ta le, yuèzili shénme shì
dōu bú yào zuò, duō tǎngzhe,
duō xiūxi, duō chī hǎode,
shēntǐ jiù huīfude kuài
yidiǎn.

F: Wǒ zǒu le, guò jǐtiān zài
lái kàn nǐ gēn xiǎo bǎobao.

C: Dēng yíxià. Nǐ dài jǐge
hóngdàn qu, mǎnyuède shíhou
zài qǐng nǐ chī mǎnyuèjiǔ.

F: Hǎo hǎo hǎo, wǒ yíding lái.

How are you feeling? You have to
be careful for the first month after
giving birth. Don't eat raw or cold
foods, stay out of drafts, avoid cold
water, and don't leave the house.
Look at Mrs. Liú who didn't pay
attention during the first month after
giving birth; she opened the refriger-
ator a lot and used cold water, and
ended up getting rheumatism. She
suffered so much. Now she still has
to take Chinese medicine every day.
Be absolutely sure you watch out.

Right! I've already told her. You
shouldn't do anything at all during
the first month after giving birth.
You should lie down a lot, get a lot
of rest, eat a lot of good food, and
then your health will come back
faster.

I'm going to leave now. I'll come
back in a few days to see you and the
baby.

Wait a second. Take a few red eggs
with you. We'll invite you to the
celebration dinner when the baby is
one month old.

All right, I'll be sure to come.

NOTE ON THE DIALOGUE

hóngdàn: Red eggs symbolize a combination of lucky influences: red
is the color of happiness and dignity, while eggs are symbols of health and
prosperity to the farmer. Hóngdàn are sometimes also used as gifts from
a newly-engaged couple to their friends.

Vocabulary

| | |
|-----------------|---|
| -bàng | pound (unit of weight) |
| bǎobao (bǎobao) | baby, darling (term of endearment for a young child) |
| bīngxiāng | refrigerator, ice box |
| bù gǎn dāng | I'm flattered, You shouldn't have, I don't deserve this |
| chī nǚ | to nurse, to suckle |
| chuī fēng | to have air blow on oneself, to be in a draft |
| dāngxīn | to watch out |
| dé | to get |
| duó kuài! | how fast! |
| ěrdùo | ear |
| fēngshǐ | rheumatism |
| fúqì | blessings, luck |
| fúxiàng | lucky physiognomy |
| hóngbāo | a red envelope with a gift or bribe of money in it |
| hóngdàn | eggs dyed red |
| huīfu | to recover |
| jiéguǒ (jiēguǒ) | as a result; result, results |
| mǎnyuè | a full month after the birth of a baby |
| mǎnyuèjiǔ | celebration meal one month after a baby is born |
| pàng | to be fat |
| pèng | to touch |
| pòfei | to spend a lot of money (on someone), to go to some expense |
| qiānwàn | by all means, be sure to; (in combination with a negative sentence) by no means, under no circumstances |
| shēnglěng | raw or cold foods |
| shēngxialai | to be born |
| sūnzi | grandson |
| -tāi | birth |

tǎng
tōngkǔ
tóuyige
tóuyītāi
tuō nín de fú

to lie, to recline
to be painful
the first
the first pregnancy, the first baby
thanks to your lucky influence, many
thanks

Wángjiā
wèi

the Wang family
to feed

xiǎo bǎobao (xiǎo bǎobǎo)

baby, darling (term of endearment
for a young child)

xiǎoxīn
xífū

to be careful
daughter-in-law

yíxiàzi
yuèzi

an instant, a moment, a while
month of confinement after giving
birth to a child

zhǎng
zhòng
zuò yuèzi

to grow; to be (pretty, etc.)
to be heavy
to go through the month of confinement
and special care after childbirth

Customs Surrounding
Marriage, Birth, and Death: Unit 5

PART I

- | | |
|---|---|
| 1. Wǒ zuìjìn chūchāi qu le, méi néng cānjiā zhège huì. | I've been out of town on business lately, so I wasn't able to participate in this meeting. |
| 2. Wǒ zài shàng Xīngqièr jiù tīngdao tā zǔmǔ qùshìde xiāoxi. | Last Tuesday I heard the news that his grandmother had passed away. |
| 3. Míngtiān wǒ yào qù diàosāng. | Tomorrow I'm going to present my condolences at the funeral. |
| 4. Míngtiān wǒ yào bāng tāmen bàn sānglǐ. | Tomorrow I'm going to help them take care of the funeral. |
| 5. Wǒ fùqin yíxiàng xǐhuan hē jiǔ, shàngge yuè hūrán juédìng zài yě bù hē le. | My father always liked to drink, but last month he decided all of a sudden that he would never drink again. |
| 6. Wǒ fùqin fànle xīnzàngbìng. | My father had a heart attack. |
| 7. Wǒmen gǎnjǐn bǎ tā lǎorénjiā sòngdao Táidà Yīyuàn qu. | We rushed him to Taiwan University Hospital. |
| 8. Yīshēng shuō jīngguo jíjiù, yǐjīng jiùguolai le. | The doctor said that she had been saved through emergency treatment. |
| 9. Nǐ zǔmǔ yíxiàng hěn bǎozhòng shēntǐ. | Your grandmother always took good care of herself. |
| 10. Tā guòqude shíhou, niánji yíding hěn dà le ba? | She must have been quite old when she passed away. |
| 11. Wǒ tīngwánle yǐhòu xīnli hěn jiǔ bù néng píngjìngxiàlai. | After I listened to it I couldn't calm down for quite a while. |
| 12. Hěn bàoqiǎn, wǒ méi néng gǎnhuī-lai diàosāng. | I'm sorry I couldn't rush back in time for the funeral. |

NOTES ON PART I

Notes on No. 1

zuìjìn: 'lately, recently; in the near future'. This word can either refer to the near past or the near future.

A: Tā zuìjìn zěnmeyàng?

How has she been lately?

B: Zuìjìn tā hěn hǎo.

Lately she's been very well.

Wǒ zuìjìn zài nián shū.

I've been studying lately.

Wǒ zuìjìn yào dào Jiāzhōu qù.

I'm going to be going to California
in the near future.

chūchāi: 'to go away on official business'.

Míngtiān chūchāi, jīntiān hěn
máng.

Tomorrow I'm going away on business,
so today is a busy day.

Zhècì chūchāi, qù shénme
dìfang?

Where are you going on this business
trip?

Zhèjiàn shì, děng wǒ chūle
chāi yǐhòu zài bàn.

I'll get to this matter after my
business trip.

Zhècì chūchāi huí lái, kéyǐ dài
diǎn dōngxi gěi nǐ.

When I come back from this business
trip, I'll be able to bring you
back a little something.

cānjiā: 'to participate in; to attend; to go to (a meeting, gathering, performance, etc.); to join'.

Wǒ jìhua xià Xīngqīyī yào dào
Niǔ Yūē qu wǎr. Nǐ xiǎng
bù xiǎng cānjiā?

I'm planning to go to New York next
week to relax. Do you want to
join in?

Wǒ yào cānjiā míngtiān xiàwude
huì.

I'm going to attend the meeting
tomorrow afternoon.

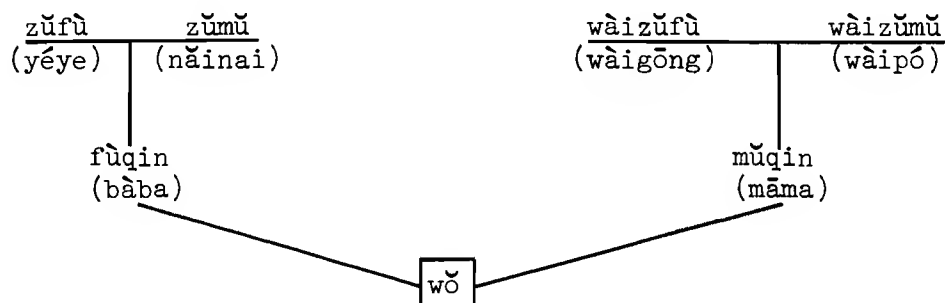
Zuótiān wǒmen gěi Zhāng Tàitai
sòngxíng, nǐ yě cānjiā le
ma?

Yesterday when we gave the going-away
party for Mrs. Zhang, did you come
too?

zài shàng Xīngqīèr: 'on last Tuesday'. Notice that zài is used here with an expression stating a time when something occurs. In this sentence, zài is optional. Here are some more examples:

| | |
|---|--|
| Zhège huì zài xiàge yuè kāi. | This meeting will be held next month. |
| Zhège hái'zi zài qùnián qiūtiān kāishǐ zài jiā niàn shū le. | This child began studying at home last fall. |
| Wǒ zài shàngge礼拜 mǎile yíjiàn jiéhūn lǐfú. | Last week I bought a wedding gown. |
| Zài Yījiǔliùsānnián wǒ rènshi-le ta. | I met him in 1963. |
| Zài Yījiǔwǔlíngnián wǒ jiù kànguo zhèběn shū. | I read this book back in 1950. |

zǔmǔ: '(paternal) grandmother'. Remember that this refers exclusively to the father's mother. The mother's mother is wàizǔmǔ. [A grandmother is usually addressed by her son's children as nǎinai.] Here is a chart showing these terms:



qùshì: 'to pass away'. Literally, this means 'to go (from this) world'. It is a euphemism for sǐ 'to die', which is introduced in Unit 6.

| | |
|--|--|
| Xiǎo Wángde fùqin qùshì yǐjīng liǎngnián le. | It's been two years since Xiǎo Wáng's father died. |
|--|--|

xiāoxi: 'news, information, tidings'.

| | |
|---|--|
| Zhèiliǎngtiān bàozhǐshàng yǒu hěn duō guānyu Zhōngguode xiāoxi. | The past couple of days there's been a lot of news about China in the newspaper. |
| Jīntiān bàozhǐshàng yǒu shénme xīn xiāoxi? | What news is there in the newspaper today? |

Wǒmen jiā liǎngge yuè méiyǒu
xīn le, shénme xiāoxi dōu
méiyǒu.

Our family hasn't sent a letter in
two months, there's no news at all.
(Said by one family member who is
separated from the rest.)

Xiāoxi can be used with the counter -ge to mean 'a piece of news, an item of news':

Wǒ yǒu yíge hǎo xiāoxi.

I have a piece of good news.

Note on No. 3

diàosāng: 'to present one's condolences at a funeral, to attend a funeral'. At a traditional funeral, the guests, by groups, present their condolences to the family of the deceased in a brief formal ceremony.

Jīntiān wǒ qù diàosāng, jiàndào
nín jiā lǎotàitai.

Today when I was at the funeral I
saw your grandmother.

Note on No. 4

sānglǐ: 'the funeral ceremony'. [Sāng- in some combinations means 'funeral', for example, sāngfú 'funeral clothing', or sāngshì 'funeral'.] On a volunteer basis, family, friends, and villagers help with funeral preparations. Members of the immediate family stay with the coffin to guard it during the day and sleep with it at night.

Notes on No. 5

yíxiàng: 'always (up to now)'. This adverb indicates that something has been so all along up until now (and may either continue the same way or else change).

Wǒ yíxiàng ài chī tián diǎnxin.

I've always like to eat sweet snacks.

Tā yíxiàng niàn shū niānde
hěn hǎo.

He has always done very well in his
studies.

Wú Lǎoshī yíxiàng xǐhuan hái'zi.

Teacher Wú has always liked children.

Xià Xiānsheng yíxiàng hěn kèqì.

Mr. Xià has always been very polite.

hūrán: 'suddenly'. This is a time word. It may go before the verb, or at the front of the sentence.

Wǒ hūrán xiǎngqilai, wǒde xìn
hái méiyǒu jì.

I suddenly remembered that I hadn't
mailed my letter yet.

Hūrán, tā pǎolai le, hǎoxiàng
yǒu shénme shì.

Suddenly, he came running in, as if
there were something wrong.

Hūrán tiān xià yǔ le, xiàde
hǎo dà.

Suddenly it started raining, raining
very hard.

Tā jìnlai zuòle yìhuìr, hūrán
jiù zǒu le.

He came in and sat down for a while,
and then left all of a sudden.

zài yě bù hē le: 'will never drink again'. Sometimes people ask what is the word for 'never' in Chinese. The answer is that 'never' is not expressed by one word, but rather by a combination of adverbs and negative. Not only is 'never' rendered into Chinese by several words, but the word patterns are different for sentences expressing completed action, habitual action, or planned action. For these examples you need to know that yǒngyuǎn is the word for 'forever'.

Wǒ cónglái méi chīguo Zhōngguó
cài.

I've never eaten Chinese food.

Wǒ cónglái bú kàn nèiyangde
shū.

I've never read those kinds of books.

Tāde wèntí yǒngyuǎn bù néng
jiějué.

His problems can never be solved.

Wǒ zài yě bú qù nàlǐ le.

I'll never go there again.

The adverb zài and a negative, such as méiyǒu, can be used to express the idea of not doing something anymore.

Bìng hǎole yǐhòu, tā méiyǒu
zài hē jiǔ.

After he got well, he didn't drink
anymore.

Yǐhòu wǒ bú zài zuò le.

In the future I won't do it again.

Bú yào zài dǎ ta le.

Don't hit him any more.

If zài is placed in front of the negative, the meaning of the phrase is more emphatic.

Wǒ zài bù huílai le!

I'm never coming back here again!

If yě is added between zài and the negative, the meaning is approximately the same.

Wǒ zài yě bù chī táng le.

I'm never going to eat candy again.

Nèitiáo lù bù hǎo zǒu, nǐ zài
yě bié zǒu nèitiáo lù le.

That road is hard to go on, don't
ever take it again.

Nǐ zài yě bié kàn zhèzhǒng
shū le.

Don't ever read this kind of book
again.

Nàge fàndiànde cài tài guǐ,
wǒ zhǐ qùle yíci, jiù zài
yě méi qùguo le.

That restaurant is too expensive;
I only went there once and then
I never went back again.

Wǒmen shì tóngxué, kěshì líkāi
xuéxiào yǐhòu, wǒ jiù zài
yě méi kànjian ta le.

We were schoolmates, but after we
left the school, I never saw him
again.

Sānge yuè yǐqián xiàguo yìchǎng
yǔ, yǐhòu jiù zài yě méi
xiàguo le.

Three months ago it rained once, and
since then it hasn't rained again.

More on 'Again': Up until now you've seen zài 'again' used in sentences which did not express a completed event and yòu used in sentences which did.

Míngtiān zài lái ba.

Come again tomorrow!

Òu, nǐ yòu lái le.

Oh, you've come again!

But there are further qualifications on the use of 'again' in Chinese. While zài always refers to activities which have not yet occurred, that is future activities or events, yòu is not totally limited to activities or events which are completed or past. Yòu may be used in present or future situations if the thing being talked about is so certain that it may be treated like something which has actually happened.

Míngtiān yòu shì Xīngqīyī le.

And tomorrow is Monday again.

Zhè yòu yào duōshao qián a?

And how much money is needed again
for this?

Zhèi yìtiān yòu yào wán le.

And this day is about to end too.
(Said at the end of a long busy
day with many things left to do.)

Xiànzài wǒ yòu yǒu gōngzuò le.

Now I have a job again.

Notes on No. 6

fàn: 'to have an attack (of a disease), to have a recurrence of, to revert to (an old habit)'.

Tā yòu fàn lǎo máobìng le,
zhèjǐtiān hěn bù shūfu.

That old problem of his is acting
up again. He hasn't been feeling
well the last few days.

Shàngge yuè tā fàn bìng le,
xuěyā hǎo gāo!

Last month he had a recurrence; and
his blood pressure was really
high!

Bié fàn nǐde lǎo máobìng le,
kuài qù shàng xué qu ba!

Don't fall back into your old habit
(of skipping school), get yourself
to school.

xīnzàngbìng: 'heart disease'. Xīnzàng is 'heart'.

Notes on No. 7

gǎnjǐn: 'in a hurry'. This adverb means that someone decided to hurry up and start doing something. It can often be translated as 'to hurry up and', or 'to rush to (do something)'. Here are some examples:

Nàbiān chū chēhuò le, nǐ gǎn-
jǐn qù kànkan!

There's been a car accident over
there, hurry up and go look!

Jīntiān xiàwǔ, tā zǒu le,
zhōngwǔ wǒ gǎnjǐn péi ta qù
chī wǔfàn.

He was leaving this afternoon, so at
noontime I hurried to go out to
lunch with him.

Kuài jiǔdiǎn le, wǒ yào gǎnjǐn
zǒu le.

It's almost nine o'clock. I have to
hurry up and leave.

Gǎnjǐn means only that someone hurries to start the action. It does not mean that the action is finished quickly. For example, to say 'He made dinner in a hurry, so it didn't come out well', meaning that he finished cooking it in a very short time, you cannot use gǎnjǐn; you could say Yīnwei tā zuò fàn zuòde tài kuài, suǒyǐ zuòde bù hǎo.

tā lǎorénjiā: Lǎorénjiā is a respectful way of referring to or addressing old people. When addressing someone directly, it is almost always preceded by nǐ or nín, as in

Qǐngwèn nín lǎorénjiā, dào
Zhōngshān Lù zěnmē zǒu?

Excuse me, sir, how do I get to
Zhongshan Road?

Nǐ lǎorénjiā, zuìjìn zěnmeyàng?
Shēntǐ hǎo ba?

How have you been lately? Have you
been in good health, I hope?

A third party can be referred to as tā lǎorénjiā:

Tā lǎorénjiā shuō le, zhèjiàn
shì búbì jízhē bàn.

He said that we don't need to be in
a rush to do this.

Wǒ gěi tā lǎorénjiā sòng
yidiǎn diǎnxīn lái.

I've come to give him some pastries.

Wǒ wènguó wǒ zǔfù le, tā lǎo-
rénjiā shuō míngnián zánmen
quánjiā qù Shànghǎi.

I asked my grandfather, and he said
our whole family is going to
Shanghai next year.

Here are two examples of lǎorénjiā being used as a respectful word for 'old people':

Jīntiān, liǎngwèi lǎorénjiā
tán de hěn gāoxìng.

Today those two (old people) had a
very pleasant conversation.

Lǎorénjiāmen dōu xǐhuan chī
ruǎnde dōngxi.

Older people like to eat soft foods.

In Peking, the syllable lǎo in lǎorénjiā receives the heaviest stress of the three syllables, and jiā is in the neutral tone.

sòng: 'to take (someone somewhere), to escort (someone somewhere), to see someone off or out'. The basic meaning of this word is to accompany someone who is leaving, but as you can see from the various translations given, sòng can be used in a wide variety of circumstances. Here are some examples:

Wǒ qù bǎ kèrén sòngdao dāmén
wàitōu.

I'm going to show the guests out the
front door.

Nǐ sòng ta huí jiā.

Escort her home. or Walk her home.
or Take her home.

Tā míngtiān zǒu, wǒmen dào
jīchǎng qu sòng ta.

She's leaving tomorrow and we're
going to the airport to see her
off.

Wǒ sòng ta dào xuéxiào qu.

I took him to school. (E.g., I drove
him there or I walked there with
him.)

To specify that you are taking someone in a car, you can phrase your sentence this way:

Wǒ kāi chē sòng ta dào xuéxiào
qu.

I drove her to school.

Notes on No. 8

jīngguò: You have seen jīngguo meaning 'to go thru'. Here it is used to mean 'though' in the sense of 'by means of'. It can also be translated 'as a result of', 'after', 'through', or 'via'.

Tā shēntǐ yìzhí bù hǎo, dànshì
wǒ xiǎng jīngguò yíduàn shí-
jiānde bǎoyǎng, kěnéng huì
hǎo yìdiǎn.

His health has been bad all along,
but I think after a short period
of taking care of himself, he
might get a little better.

Jīngguò sāntiānde kǎolǚ, wǒ
juédìng hé tā jiēhūn.

After three days of consideration,
I've decided to marry him.

Jīngguò dàjiāde nǚlì, zhèjiàn
shìqíng chénggōng le.

As a result of everyone's hard work,
this matter has succeeded.

Zhège jìhuà bìxū jīngguò tāo-
lùn.

This plan must go through discussion.

jíjiù: 'emergency treatment; to administer emergency treatment, to receive emergency treatment'. Notice that jíjiù can mean to give or get emergency treatment.

Jīntiān yǐjīng shì jíjiùde
dìsāntiān le, bù zhīdào yǒu
méiyǒu xīwàng.

Today is already the third day of
emergency (intensive care) treat-
ment. I don't know if there's
any hope.

Tāde chēzi yǐjīng wánle, rén
zài jíjiù.

His car is finished (totalled), and
he himself is undergoing emergency
treatment.

Gāngcái chū chēhuò, yǒu jǐge
rén shòushāng le, yīshēng
zhèngzài jíjiù.

There's just been a car accident, and
several people were injured. The
doctor is administering first-aid.

Jíjiù refers only to aid given in incidents of a relatively serious nature, usually those where life is in danger; for example, cases of severe injury or acute attacks of an illness.

jiùguolai: 'to save', literally 'to save over'. The directional verb ending guolai 'over' sometimes shows the recovery of an original desirable or normal state. For example, in jiùguolai it implies the change from a condition in which death is imminent to one in which the patient can be expected to live.

Dàren qíngkuàng hái hǎo, hái-
zi jiùbuguolai le.

The adult's condition is all right,
but the child cannot be saved.

Zhège jùzi xiěcuò le, wǒ yào
bǎ ta gǎiguolai.

This sentence is wrong, I have to
correct it.

Zhège dìzhǐ xiěde bú duì, nín
děi gǎiguolai.

This address is wrong, you have to
correct it.

Zuò huǒchē zuòle sāntiān lèi-
huài le, yào shuì yí dà jiǎo
cái néng xiūxiuguolai.

After three days on the train, I'm
exhausted. I'll have to have a
good long sleep before I can be
well rested.

Shàngwǔ mángle sìwǔge zhōngtōu
zhōngwǔ shuì ge wǔjiǎo, rén
jiù xiūxiuguolai le.

In the morning I ran around for four
or five hours, but then after a
nap at noon, I felt very rested.

Tiān tài lěng, hē kǒu jiǔ jiù
nuǎnhuogulāi le.

The weather is too cold, a sip of
wine will warm you up.

Wǒ hǎoxiàng bìng le, chuān
zhènme duō yīfu dōu méi
bǎnfǎ nuǎnhuogulāi.

I seem to be sick, I've got on all
these clothes and I still can't
get warm.

Note on No. 9

bǎozhòng: 'to take care of oneself, to take care of (one's health)'.
.

Hǎohǎo bǎozhòng shēntǐ, bié
lèihuài le.

Take good care of your health, don't
wear yourself out.

In telling someone to be sure to take care of himself, bǎozhòng is usually
preceded by duō or duōduō 'more (than usual)'.

Yílù píng'ān, duō bǎozhòng.

Have a good trip, and take good care
of yourself.

Nǐde bìng gāng hǎo, duōduō
bǎozhòng.

You just got over your illness, take
real good care of yourself.

Notes on No. 10

guòqu: 'to pass away'. Like English 'pass away', this is a euphemism
for 'to die'.

Tāde zǔfù zuótiān wǎnshàng
guòqu le.

His grandfather passed away last
night.

Nǐ mǔqīn shì shénme shíhòu
guòqude?

When did your mother pass away?

Wǒ mǔqīn guòqude shíhòu, wǒ
hái hěn xiǎo.

I was still very young when my
mother passed away.

niánjì: '(a person's) age'. Here are some frequently used patterns
you should learn by heart:

Nín duō dà niánji le?

How old are you? (polite way of asking an adult's age)

Tā niánji bù xiǎo le.

She's not young any more.

Tā niánji dà le. or Tā shàngle niánji le.

He's getting on in years.

[Although the adjectival verb dà 'to be big' is used after niánji to mean 'to be old', when you want to say 'to be young', you should use the adjectival verb qīng 'to be light' rather than xiǎo 'to be small'; for example, Tā niánji hái qīng, bù yīnggāi ràng ta qù gōngzuò, 'He's still young, you shouldn't make him go get a job.']

Note on No. 11

píngjìng: 'to be calm'. Píngjìngxiàlai, 'to calm down'.

Shuǐshàng yìzhǐ chuán dōu méi-
you, yě méiyou fēng, hěn
píngjìng.

There wasn't a single boat on the water, and there was no wind. It was very calm.

Kānjiàn jiāli rén dōu hěn hǎo,
xīnli píngjìngdeduō le.

When I saw that everyone in the family was all right, I felt much calmer.

As in the last example above, píngjìng is often used with xīnli 'in the heart' to describe one's emotional state.

Jīntiān tā hěn shēngqì, wǒ méi
bànfǎ ràng ta píngjìngxiàlai.

He got very angry today and there was no way I could get him to calm down.

Notes on No. 12

méi néng: 'was not able to'. Here you see the auxiliary verb néng used with the negative méi. You have learned that state verbs (auxiliary verbs are one type of state verbs) are negated with bù, (bù hǎo, bù zhīdao) not with méi. Here, however, you see méi néng instead of bù néng. This is an exception to the rule that all state verbs are always negated with bù. Actually, either bù néng or méi néng would be acceptable in this sentence. Some speakers, however, feel that there is a subtle difference between bù néng and méi néng when referring to an event in the past. For example, one can say Wǒ zuótiān méi néng qù as well as Wǒ zuótiān bù néng qù. Wǒ zuótiān méi néng qù hints at the fact that there was a failure to attain the state of being able to go, whereas Wǒ zuótiān bù néng qù merely describes the state of being unable to go, without making any implications about failure (to attain the state of being able to go). Such a subtle difference

in implication may make very little difference in the actual import of a sentence in some contexts, although in other contexts it may be of some significance. (For the first example sentence, you need to know that mìmi means 'secret'.)

Zuótiān nǐ wèn wo, wǒ bù néng
gàosu ni, yīnwei zhè shì
mìmi.

Yesterday when you asked me, I
couldn't tell you, because it's a
secret.

Zuótiān, nǐ wèn wo, wǒ méi néng
gàosu ni, yīnwei Zhāng Sān
zhàn zai pángbiān, wǒ bù
xiǎng ràng ta zhīdao.

Yesterday when you asked me, I
couldn't tell you, because Zhāng
Sān was standing there, and I
didn't want to let him know about
it.

gǎnhuīlai: 'to rush back'.

Dōu liùdiǎn zhōng le, wǒ xiǎng
tā dàgài gǎnbuīlai le.

It's six o'clock already, I think
she probably won't make it back
in time.

Xiàwǔ wǔdiǎn zhōng, wǒmen yǒu
ge huì, nǐ gǎndehuīlai gǎn-
buīlai?

At five in the afternoon we have a
meeting. Can you make it back in

Taipei:

A woman goes to visit her friend after hearing of her father's death:

A: Wǒ zuìjìn chūchāi qu le,
jīngguò Tǎinándè shíhou tīngdao
nǐ fùqīn qùshìde xiāoxi. Zhēn
bàoqiǎn, wǒ méi néng gǎnhuilai
diàosāng.

I went away on business lately and
I heard the news of your father's
death when I was passing through
Tainan. I'm so sorry I couldn't make
it back in time to go to the funeral.

B: Wǒ fùqīn déle bìng, hěn kuài
jiù guòqu le. Wǒmen yǒu xiē
zài wàidìde qīnqī dōu méi néng
lái de jǐ cānjiā sānglǐ.

My father passed away very soon after
he became ill. We even have relatives
outside the area who couldn't make
it to the funeral.

A: Wǒ jìde nǐ fùqīn shēntǐ
yíxiàng bú cuò, zhècì déle
shénme bìng?

As I recall your father's health was
always pretty good, what illness did
he get this time?

B: Ò, wǒ fùqīn shēntǐ shì bú cuò,
jiùshì xīnzàng bú tài hǎo,
zhècì hūrán fànle xīnzàngbìng,
wǒmen gǎnjǐn bǎ tā lǎorénjia
sòngdao Tǎidà Yīyuàn qu. Kěshi
jīngguo jíjiù, háishi méi
jiùguolai.

Well, my father's health was pretty
good, only his heart wasn't so good.
This time he had a sudden heart attack,
and we rushed him to Taiwan University
Hospital. But even the emergency
treatment didn't save him.

A: Wǒ zǔmǔ yě shì xīnzàngbìng
qùshìde. Hǎoxiàng niánji dàlede
rén déle xīnzàngbìng yǐhòu, hěn
nán zhìhǎo. Lǎo xiānsheng
guòqude shíhou bú tài tòngkǔ
ba?

My grandmother also died of heart
disease. Older people seem to be
very hard to cure after they get
heart disease. When your father
passed away he wasn't in much pain,
I hope?

B: Shìde. Tā guòqude shíhou
bǐjiào píngjìng, hǎoxiàng bú
tài tòngkǔ.

No. He was rather calm when he
passed away. He didn't seem to be
in too much pain.

A: Nǐ zhèxiē tiān yídìng mángde
hěn lèi le. Nǐ yào bǎozhòng
shēntǐ. Guò xiē shíhou wǒ
zài lái kàn nǐ.

You must be very tired from being
so busy these past few days. You
have to take good care of yourself.
I'll be back to see you again soon.

B: Xièxie nǐ. Yǐhòu yǒu gōngfu
zài guòlai zuòzuò.

Thanks. When you have time come
over again and sit awhile.

A: Hǎo. Zàijiàn!

Okay. Good-bye!

B: Zàijiàn!

Good-bye!

PART II

13. Wǒ dǎ chángtú diànhuà gào su ta. I called him long distance to tell him.
14. Tā lǎo péngyoude mǔqin shàngge xīngqī guòshì le. His old friend's mother passed away last week.
15. Tā shāngxīnjí le. He was terribly broken up.
16. Nǐ fùqin yǐjīng qīshiwǔsuì, kěyǐ shuō shì chángshòu le. Your father was already 75 years old. That's quite a long life, actually.
17. Zài shuō tā guòshìde shíhou yě bú tài tòngkǔ. Besides that, he wasn't in too much pain when he died.
18. Nǐ bú bì tài nánguò le. You don't have to feel too sad.
19. Wǒ mǔqin běnlái xīwàng érnǚmen yíběizǐ dōu zài tā shēnbiān. Originally my mother hoped that her children would stay with her all her life.
20. Wǒ dàgē jīnnián qùbuliǎo Xiāng-gāng le. My oldest brother can't go to Hong Kong this year any more.
21. Jiānglái yǒu jīhuì zài qù ba! Go sometime in the future if you get the chance.
22. Wǒ mǔqin cháng shuō tā bú yuànyì jiānglái zàngzai guówài. My mother often said that when the time came she didn't want to be buried abroad.
23. Ràng ta zài jiā ānxīn xiūxi. Let her rest without worry in her home.
24. A: Tā shuō tā qùshì yǐhòu yào huǒzàng. He says that after he passes away he wants to be cremated.
- B: Bìngqiě xīwàng tāde hái zimen néng bǎ tāde gǔhuī sòng huí guónèi. Moreover he hopes his children will be able to take his ashes back to his home country.

Note on No. 13

dǎ chángtú diànhuà: 'to make a long-distance telephone call'.

Qǐng nǐmen shēngyīn xiǎo
yìdiǎn, wǒ zài dǎ chángtú
diànhuà ne!

Would you all be a little quieter,
please? I'm making a long-distance
call!

You saw in the Post Office-Telephone Module that diànhuà can also be used with the meaning 'a telephone call' as in Yǒu nǐde diànhuà, 'There's a telephone call for you'. Chángtú diànhuà can be used in the same way:

Wèi! Xiǎo Sānr! Yǒu nǐde
chángtú diànhuà!

Xiǎo Sānr! There's a long-distance
phone call for you!

In the Meeting Module you saw the expression lái diànhuà 'a telephone call is received' or 'make a telephone call here'. Here is chángtú diànhuà used in the same pattern:

Jīntiān zǎoshàng yǒu rén gěi
nǐ lái chángtú diànhuà le,
nǐ bú zài.

This morning someone called long-
distance for you, but you weren't
here.

Note on No. 14

guòshì: 'to pass away, to die'. You have now seen 'to die' expressed three different ways: guòqu, qùshì, and guòshì. All may be used in conversation, although guòqu is probably the most common.

Note on No. 15

shāngxīn: Literally, 'to wound the heart'. 'To be grieved, to be hurt, to be sad, to be broken-hearted'.

A: Tā zhènmē shāngxīn, wèi-
shénme?

Why is he so broken-hearted?

B: Tā nǚpéngyou zǒu le, zěnmē
néng bù shāngxīn?

His girlfriend left, how can he not
be broken-hearted?

Wǒmen jiāde gǒu sǐle, wǒ
shāngxīnle hǎo cháng shíjiān.

After the family dog died, I was
broken-hearted for a real long time.

Nàme hǎode yíge hái'zi sǐle,
zhēn ràng rén shāngxīn.

It really grieves one for such a
good child to die.

Note on No. 16

chángshòu: 'long life, longevity; to live a long life'.

Yào xiǎng chángshòu, jiù bù
yīnggāi dūo hē jiǔ.

If you want to live a long life,
you shouldn't drink excessively.

Běifāng chángshòude rén bǐ
Nánfāng duō.

There are more people who live long
in the North than in the South.

Note on No. 17

zài shuō: 'furthermore, moreover, in addition, besides'. Often following a clause with zài shuō, one of the adverbs yě 'also' or yòu 'also' is used.

A: Zěnmeyàng? Jīntiān nǐ
néng lái ma?

How about it? Can you come today?

B: Zhèiliǎngtiān xià xuě, wǒ
gǎnmào le, tiānqì yòu
zhènme bù hǎo, zài shuō
háizi tài xiǎo, bǎ tā yíge
rén fàngzai jiāli, wǒ
bù fāngxīn. Gǎitiān, wǒ
yídìng lái, hǎo bu hǎo?

It's snowed these two days, and I
caught a cold, and the weather is
so bad. Moreover the child is too
small to leave alone at home. I
would worry. I'll come for sure
another day, okay?

Tā hěn nénggàn, zài shuō yòu
nàme piàoliang, nǐ jiù tóngyì
le ba?

She's very capable, and what's more,
she's so beautiful too. So you
will agree (to marry her), won't
you? (said by a matchmaker to a
young man)

A: Wǒ děng nǐ bàntiān le, wǒ
yào hé nǐ tán yíxià.

I've been waiting for you for ages.
I want to have a talk with you.

B: Wǒ gāng xià kè. Zài shuō
wǒ hái méi chī fàn ne!
Gǎitiān zài shuō ba!

I just got out of class. And further-
more I haven't eaten yet! Let's
talk some other day!

Note on No. 18

nánguò: 'to be sad, to be distressed, to feel bad'. This adjectival verb can be used to refer to either physical or emotional distress.

Yīshēng shuō tā mǔqinde bìng
hěn lìhai, wǒmen dōu hěn
nánguò.

The doctor said his mother's illness
was very serious, and we were all
very sad.

Jīntiān tā chīle hǎo duō
shēngcài, xiànzài dùzili
nánguò le.

He ate a lot of raw vegetables today,
so now his stomach hurts (he feels
bad).

Bié nánguò le, rén yǐjīng sǐle
nánguò yě méiyǒu yòng le.

Don't be sad, he's already dead, and
it's no use being sad.

Jīntiān Sòng Lǎoshī hěn nánguò.

Teacher Sòng is very sad today.

Xiǎo Wángde jiāli yǒu nàme duō
máfan. Zhēn ràng rén nánguò.

There's so much trouble in Xiǎo
Wáng's family, it really makes a
person sad.

Notes on No. 19

běnlái: 'originally, at first, in the first place'.

Běnlái wǒ xiǎng jīntiān xiàwǔ
qù kàn diànyǐng. Hòulái
tīngshuō kāi huì. Suànle,
wǒ yǐhòu zài qù ba.

Originally I wanted to go see a movie
this afternoon. Later I heard
there was a meeting. So I'll
forget it and go another time.

Běnlái wǒ jīntiān qù Guǎngzhōu,
tiānqì bù hǎo, dàgài děi
míngtiān cái néng zǒu le.

Originally I was going to Canton
today, but the weather is bad
so I'll probably have to wait
until tomorrow before I can leave.

yíběizi: 'all one's life, in one's (whole) life, throughout one's
life, as long as one lives, a lifetime'.

Zhèngfǔ bāng tā bǎ zài wàiguó-
de qián zhǎohuilai le. Tā
yíběizi yě méiyǒu jiànguò
zhènme duō qián, hǎo gāoxìng.

The government helped her get back
money she had outside the country.
She had never seen so much money
in her whole life. She was really
happy.

Tā yǒu sānge érzi, wèi zhèi
sānge érzi mángle yíběizi.
Xiànzài lǎole, gāi xiūxi
xiūxi le.

She has three sons and for these
three sons she was busy her whole
life. Now she is old and should
take it easy.

shēnbiān: 'at/by one's side; (have something) on one, with one'.

Wǒ yǒu yíge háiizi zài nóngcūn,
yíge háiizi zài shēnbiān.

I have one child out in the country
and one child here with me.

Rúguo tā shēnbiān yǒu hǎo jǐge
háiizi jiù méiyǒu bànfa chū-
lai gōngzuò.

If she has several children at her
feet, then she just can't go out
and work.

dàgē: 'oldest brother'. Remember that 'older brother' is gēge, but the oldest of several children is dàgē. In addition dàgē can be used between men to show a friendly relationship of unequal status.

qùbuliǎo: 'cannot go'. This is a compound verb or result, like kanbujian 'cannot see' or chībubǎo 'cannot eat one's fill'. The ending -liǎo is in compounds of potential result (those with -de- or -bu- between the main verb and the resultative ending) with the meaning of 'be able to'. You may be thinking (and rightly so) that this is just the meaning added by the use of -de- or -bu-. This has led some people to label -liǎo as a 'dummy' resultative ending since it does not seem to add any additional information like other more specific endings do (e.g. wán 'finish').

Wàimian shēngyīn hǎo dà.
Shízài shuǐbuliǎo jiào.

It's so noisy outside. I really
can't sleep at all.

Jīntiān tíng diàn, kànbuliǎo
diǎnyǐng.

Today they're turning off the
electricity, so we can't watch the
movie.

Wǒ zuìjìn dùzi bù shūfu, chī-
buliǎo shēngcài.

My stomach has been uncomfortable
lately, I can't eat lettuce.

Zhènme duō cài, chībuliǎo le!

So many dishes, we won't be able to
eat them!

Xiàwǔ wǒ yǒu shì, qùbuliǎo
túshūguǎnle, míngtiān zài
shuō ba.

This afternoon I'm busy, I can't go
to the library, let's talk about
it tomorrow.

Nǐ jiùdiǎn zhōng xià bān,
jīntiān wǎnhuì nǐ qùdeliǎo
qùbuliǎo?

You get off work at 9:00, can you go
to the evening meeting?

Nǐ bú yào dǎo jīchǎng lái sòng
wǒ, nǐ yì kǔ wǒ jiù zǒubul-
liǎo le.

Don't come to the airport to see me
off; as soon as you start to cry,
I won't be able to leave.

Note on No. 21

jiānglái: 'in the future'. Like other time words, jiānglái can be used between the subject and the verb, or at the front of the sentence before the subject.

Jiānglái ZhōngMěi guānxi yuè
lái yuè hǎo, wǒmen zài Měiguó
jiù bǐjiào róngyì mǎidào
Zhōngguóde dōngxi.

In the future as Sino-American
relations get better and better,
it will be easier for us to buy
Chinese goods in America.

Wǒ jiānglái yào dào Shànghǎi
lǐngshìguān qù gōngzuò.

In the future I want to work in the
consulate in Shanghai.

Note on No. 23

ānxīn: 'to feel at ease, to set one's mind at ease, to be at peace;
to keep one's mind (on something)'.

Tā xiānshēng nǚlì zuò shì, tā
kéyǐ ānxīn dú shū.

With her husband working hard at
his job, she could keep her mind
on her studying.

Wǒde hái'izi gōngzuòde hěn hǎo,
wǒ yě jiù ānxīn le.

My child is doing well at work, and
I can now feel at ease.

Note on No. 24

bìngqiě: 'furthermore, moreover, and, besides'.

Wǒ yào bǎ gōngzuò zuò hǎo,
bìngqiě yào bǎ Zhōngwén
xuéhǎo.

I want to do a good job at work and
and do a good job studying Chinese.

Zhèige hái'izi hěn nǚlì bìngqiě
hěn cōngmǐng.

This child is very industrious and
intelligent too.

Wǒ jìhuà zhèige xīngqī bǎ
zhèipiān wénzhāng xiěwán,
bìngqiě fānyìcheng Zhōngwén.

I plan to finish writing this essay
this week and furthermore translate
it into Chinese.

Taipei:

After the funeral of an elderly man who came to Taiwan from the mainland, a friend comes to visit the family:

A: Wo zuìjìn chūchāi qu le,
zuótiān huílai cái zhīdao
lǎo xiānsheng guòshìde xiāoxi,
érqiě tīngshuō sānglǐ yě
bànguo le, wǒ méi néng gǎn-
huilai diàosāng, zhēn shì
bàoqiān.

I've been away on business lately,
and I didn't find out until I got
back yesterday that your father had
passed away. And I hear that the
funeral has already been held. I'm
really sorry I didn't make it back
in time to attend the funeral.

B: Wo fùqin xīnzàng yíxiàng
bú tài hǎo, zuìjìn liǎngnián,
yīshēng jiào ta tiāntiān chī
yào, jiéguǒ wèntí hǎoxiàng
shǎole yìdiǎn, kěshi liǎngge
xīngqī yǐqián hūrán fànle lǎo
bīng, wǒ dàgē jiù gǎnjīn bǎ
tā lǎorénjia sòngdao Táidà
Yīyuàn jíjiù, bìngqiě dǎ
chángtú diànhuà bǎ wo jiào-
huilai. Tā niánji dà le,
suīrán jīngguo jǐtiān jíjiù
hǎishì méi jiùguolai, zài shàng
Xīngqīèr qùshì le; búguò tā
qùshìde shíhou bǐjiǎo píngjìng,
hǎoxiàng bú tài tòngkǔ.

My father's heart was never too
good. The past two years, the doctor
told him to take medicine every day,
and there didn't seem to be so much
of a problem any more, but two weeks
ago he had a sudden attack of his old
illness. My oldest brother rushed him
to Taiwan University Hospital for
emergency treatment. He also called
me long distance to get me to come
back. He was quite old, and even
after several days of emergency
treatment they still weren't able to
save him. He passed away last Tuesday,
but at the time he was rather calm,
and he didn't seem to be in too much
pain.

A: Fùqin qùshì, érnǚ yídìng
hěn shāngxīn. Búguò lǎo
xiānsheng qīshíduōsuì qùshì
yě suàn shì chángshòu le. Zài
shuō tā guòqude shíhou bú tài
tòngkǔ, nǐmen xiōngdì jiěmèi
yě dōu zài tā shēnbiān, tā
yě jiù ānxīn le, nǐ yě bú yào
tài nánguò. Lǎo xiānsheng
zàngzai nǎlǐ?

When a father passes away, the
children always feel very grieved. But
for your father to pass away at over
seventy is really quite a long life.
Besides, he wasn't in too much pain
when he passed away, and all you
brothers and sisters were at his side,
so he could set his mind at ease; so
don't be too sad. Where will he be
buried?

B: Wǒ fùqin shuōguo, yào huǒ-
zàng. Tā shuō tā zhèyíběizi
kǒngpà huíbuliǎo lǎojiā le,
jiào wǒmen jiānglái bǎ gǔhuī
sònghuí lǎojiā qu, suǒyǐ wǒmen
jiù zhǔnbèi zhào tā shuōde
bàn.

My father had said he wanted to be
cremated. He said that he probably
wouldn't be able to return to his home-
town in his lifetime, and he told us
to take his ashes back to his hometown
someday. So we're planning to do as
he asked.

Vocabulary

| | |
|--------------------|--|
| ānxīn | to be without worry, to feel at ease, to feel relieved |
| bǎozhòng | to take good care (of oneself) |
| běnlái | originally |
| bìngqiě | moreover, and |
| cānjiā | to take part in; to attend |
| chángshòu | long life, longevity; to live a long time |
| chūchāi | to be out of town on business |
| dǎ chángtú diànhuà | to make a long-distance phone call |
| dàgē | oldest brother |
| diàosāng | to present one's condolences at a funeral, to attend a funeral |
| érnǚ | children |
| fàn | to have an attack (of an old disease) |
| gǎndeshàng | to be able to catch up, to be able to make it in time |
| gǎnhuīlai | to rush back |
| gǎnjīn | quickly |
| gǔhuī | bone ashes |
| guòqu | to pass away, to die |
| guòshì | to pass away, to die |
| huǒzàng | to cremate; cremation |
| hūrán | suddenly |
| jiānglái | the future, someday |
| jíjiù | first aid; to administer emergency treatment |
| jiùguolai | to save |
| lǎorénjia | polite way of addressing or referring to an old person (<u>nǚ lǎorénjia</u> , <u>tā lǎorénjia</u>) |
| -liǎo | can, to be able to |
| nánguò | to be sad |
| niánji (niánjì) | age |
| píngjìng | to be calm |

qùbuliǎo
qùshì

sānglǐ
shāngxīn

shēnbiān

sòng

xiāoxi
xīnzàng
xīnzàngbìng

yíběizi
yíxiāng

zài shuō
zàng
zuījīn
zǔmǔ

cannot go
to pass away, to die

funeral
to be grieved, to be sorrowful,
to be heartbroken
one's vicinity, one's immediate
surroundings
to escort, to take (someone to a
place)

news
heart
heart disease

all one's life
(have) always, (had) always,
consistently, all along

furthermore, besides
to bury
recently; soon
grandmother (on the father's side)

Customs Surrounding
Marriage, Birth, and Death: Unit 6

PART I

- | | |
|---|--|
| 1. Xiǎo Lǐde māma <u>sǐ</u> le. | Xiao Li's mother died. |
| 2. A: Nǐ shuō wǒmen <u>shì fǒu gāi</u> cānjiā tāde sānglǐ? | Do you think we should go to the funeral? |
| B: Wǒmen <u>yīngdāng</u> qù yíxià. | We should go. |
| 3. Xiǎo Lǐde māma jīntiān <u>chū bìn</u> . | The funeral procession for Xiao Li's mother is today. |
| 4. Yìbān rén de sānglǐ méiyǒu nàme duōde <u>guīju</u> le. | Most people's funerals don't have so many special customs anymore. |
| 5. Yìbān cānjiā sānglǐde rén dōu sòng <u>wǎnlián huò huāquān</u> . | Most people who attend a funeral send a funeral scroll or a flower wreath. |
| 6. Xiě wǎnlián <u>fǎnzhèng</u> láiibují le. | It's too late to write a funeral scroll anyway. |
| 7. Wǒmen qù mǎi yíge huāquān <u>rúhé</u> ? | How about if we go buy a flower wreath? |
| 8. Niánqīng fùnǚ xǐhuan chuān <u>huā yīfu</u> . | Young women like to wear multicolored clothing. |
| 9. <u>Nǎ</u> néng ràng nǐ pòfei? | How could I make you spend money? |
| 10. Wǒ qù gěi tā mǎi diǎn xiǎo lǐwù <u>jiù shì</u> le. | I'll just go and buy her a little present. |
| 11. <u>Zhǐ yào</u> bú tài guì, wǒ hái shì <u>dā</u> jìchéngchē qu. | As long as it's not too expensive, it would be best if I took a taxi. |
| 12. Nǐ shuō wǒmen liǎngge rén <u>héqilai</u> sòng tā yí tào pánzi- wǎn zěnmeyàng? | What do you say the two of us give him a set of dishes together? |
| 13. Nǐ <u>xiǎode Yángmíngshān Gōngmù</u> zài nǎlǐ ma? | Do you know where Yangmingshan Public Cemetery is? |

Notes on No. 1

māma: 'mother, mom' Although this can be used as a term of address, like English 'Mom' or 'Mommy', it can also be used in informal conversation to refer to one's own or someone else's mother, as in wǒ māma 'my mother', or tā māma 'his mother'. For the term of direct address 'Mom', Mā is probably more commonly used than Māma.

Wǒ māma shàng bān qù le.

My mother has left for work.

Xiàwǔ, Māma jiù zuò huǒche lái kàn wǒ le.

This afternoon, Mom came by train to visit me.

sǐ: 'to die' This is a process verb, like bìng 'to become ill, to get sick', and therefore corresponds more closely to the English 'to become dead' than it does 'to be dead'. In English one can talk about a person who has a terminal illness, saying 'He is dying', but this does not translate directly into Chinese. In Chinese one can say Tā kuài (yào) sǐ le, 'He is about to die,' or Tā huóbuliǎo duó jiǔ le, 'He won't live much longer.'

Tīngshuō Lǎo Liúde fùqīn sǐ le.

I heard that Lǎo Liú's father has died.

Sǐ can be used directly before a noun as an adjective, meaning 'dead'. Shi sǐde may be used to mean 'is dead'.

Zhè shi yìtiáo sǐ yú.

This is a dead fish.

Zhèitiáo yú shi sǐde.

This fish is (a) dead (one).

Notes on No. 2

shì fǒu: 'is it (true) or isn't it (true that) ...' This phrase is a more formal-sounding equivalent of shì bu shì; fǒu in literary Chinese means 'or not'. In spoken Standard Chinese, the use of shì fǒu is more restricted than shì bu shì. First of all, shì fǒu has a more educated, formal ring to it than shì bu shì. Secondly, shì fǒu is usually used only before another verbal expression, as in the following examples:

Zhèzhǒng tiān shì fǒu huì xià yǔ?

Is (this weather) going to rain?

Jīnnián dōngtiān, nǐ shì fǒu xiǎng dào Mǎiān qū?

Are you hoping to go to Miami this winter?

Nǐ shì fǒu zhǔnbèi ànzhào zhège jìhuà qù zuò?

Are you planning to act according to this plan?

Nǐ yīnggāi xiǎngyixiǎng, nǐ
duì zhège rén shì fǒu liǎojiě.

You ought to think about whether you
understand this person or not.

Nǐ niánji bù xiǎo le, nǐ shì
fǒu kǎolǚguo jiéhūnde wèntí?

You're not young anymore, have you
considered the question of marriage?

Jīnnián, nǐmen xuéxiàode xué-
shēng shì fǒu zēngjiā le?

This year did the (number of) students
in your school increase?

Wǒ bù zhīdào wǒde yìjian shì
fǒu néng dédao tóngyì.

I don't know whether my opinion will
be agreed with or not.

Zhèizhǒng dōngxì zài zhèli shì
fǒu mǎidedào?

Can this sort of thing be bought
here?

Note on No. 3

chū bìn: 'to transport the coffin to the burial place or to the tomb'.
Literally, this means 'take out the coffin'.

Liújiā míngtiān chū bìn.

The Liú's have the funeral procession
tomorrow.

Zuótiān, Liú Xiānsheng gěi tā
fùqīn chūle bìn yǐhòu, huí
jiā jiù bìng le.

Yesterday, after Mr. Liú accompanied
his father's coffin to the cemetery,
he went home and then got sick.

Note on No. 4

guīju: 'fixed standards of conduct, regulations, or customs'.

Ànzhào Zhōngguóde guīju, gěi
sǐrén chūle bìn yǐhòu hái
yào zuò shénme?

According to Chinese custom, after
accompanying the coffin of the
deceased to the cemetery, what
else should be done?

Kèrén lái le, zài máng yě yào
hē bēi chá, zhè shì wǒmende
guīju.

When a guest comes, no matter how
busy he is, he should have a cup
a cup of tea. This is our custom.

Yǒu guīju means 'to have manners':

Zhège hái zi bù dǒng shì, méi
guīju, zhēn ràng rén bù hǎo
yìsi.

This child does not understand about
things, he has no manners. It
really embarrasses a person.

Wángjiāde lǎodà zhǎngde hǎokàn,
yǒu yǒu guīju, zhēn hǎo.

The Wáng's oldest son is good looking
and he is well mannered. He's
really great.

Guǐju as an adjectival verb means 'to be proper, to be correct (of a person)'.
Lǎo Wángde nǚér rén hěn guǐju. Lǎo Wáng's daughter is very proper.

Notes on No. 5

dōu: Some of the uses of dōu do not correspond to 'all'. 'All' in English is often described as 'collective', that is, referring to all the members in a group. Dōu in Chinese is often described as 'distributive', that is referring to the members of a group as individuals. This usage sometimes is translated as 'each'. Notice that in the Reference List sentence dōu in combination with yìbān and another noun produces this meaning.

Hěn duō Zhōngguó rén dào le
Měiguó dōu xiǎng niàn shū.

A lot of Chinese want to study after
they get to the United States.

Qiánjīnián, xǔduō xuéshēng
bìyè yǐhòu dōu dào nóngcūn
qu le.

Several years ago many students went
to the countryside after they
graduated.

Yìbān Zhōngguó rén dōu juéde
xué Yīngwén bǐ xué Zhōngwén
nán.

The average Chinese thinks that
English is harder to learn than
Chinese.

wǎnlián: 'funeral scroll, scroll of condolence', literally 'elegiac--couplet'. [Lián is short for duìlián 'a written or inscribed couplet (pair of parallel sentences)'.] Traditionally, white cloth scrolls in one to three strips were written for the deceased by friends. More recently a new practice has developed which is to send scrolls or wreaths bearing one character: diàn, "to sacrifice." Sending flowers has been brought in by Western custom.

Xiàwǔ wǒ dào Liújiā qu, nǐ gěi
xiě ge wǎnlián hǎo bu hǎo?

This afternoon I'm going to the Liu's,
could you write a funeral scroll
for them?

huò: 'or'. You have learned huòshi and huòzhě for 'or'. Huò is a more literary variant, but it can still be heard in conversation.

Jīntiān wǎnshàng huò míngtiān
wǎnshàng nǐ dào wǒ zhèlǐ lái
yítàng hǎo bu hǎo?

Come over to my house tonight or
tomorrow night, okay?

huāquān: 'flower wreath', literally 'flower circle'.

Wǒ xiǎng mǎi ge huāquān gěi
Liújiā sòngqu.

I want to buy a flower wreath to send
to the Liu's.

Note on No. 6

fǎnzhèng: 'anyway, anyhow, either way, in any case, all the same'.
Fǎnzhèng may come either before or after the subject of the sentence.

Nǐ jí shenme, fǎnzhèng gǎnbu-
shāng kāi huì le, mànman zǒu
ba!

What are you so anxious for, we won't
make it in time for the meeting
anyway, so let's just take our time!

Fǎnzhèng wǒ bù mǎi, méi qián
méi guānxi.

I'm not going to buy it anyway, so
it doesn't matter that I don't have
any money.

Wǒ fǎnzhèng méi shì, wǒmen jiù
tántan zhèige wèntí ba.

I don't have anything to do anyway,
so let's talk about this.

Fǎnzhèng wǒ yào qù, nǐ bú qù
yě kéyì.

I'm going anyway; it's okay if you
don't go or It's okay if you
don't go; anyway, I'm going.

Fǎnzhèng is often prefaced by a clause beginning with bù guǎn 'no
matter whether...':

Bù guǎn nǐ qù bu qù, fǎnzhèng
wǒ yào qù.

No matter whether you go or not, I'm
going anyway.

Note on No. 7

rúhé: 'how; how about; in what way'. This is a literary word which
means about the same as zěnmeyàng. In a more plain, colloquial style, the
Reference List sentence could also be said as Wǒmen qù mǎi yige huāquān
zěnmeyàng? Spoken Standard Chinese draws more on the written style in an
area like Taiwan, where a majority of the population learn Standard Chinese
in school, rather than at home. A speaker from Peking might consider
Wǒmen mǎi yige huāquān rúhé to sound a little stiff and unnatural. You
should be able to understand rúhé, but use it yourself only in speaking with
people who use it, or in writing.

Míngtiān Lǎo Zhāng qǐng wǒmen
dàjiā chī fàn, nǐ juéde rúhá?

Tomorrow Lǎo Zhāng has invited all
of us to eat, what do you think?

Zhèjiàn shìde jiéguǒ rúhé?

What was the outcome of this matter?

"Jiào wǒ rúhé bù xiǎng ta?"

"(It makes me so that) How could I
not miss her?" (name of famous
popular song of the 30's)

Note on No. 8

huā: 'to be multicolored'.

Jīntiān tā chuānle yíjiàn huā
yīfu, hǎo piàoliàng!

Today she's wearing a multicolored
dress. It's gorgeous!

Note on No. 9

Nǎ néng ràng ni pōfei: Nǎ or nǎr (Peking) is used in rhetorical questions.

Tā méi qián, nǎ néng jiēhūn!

He has no money, how can he get
married?

Zài Yéye nali nǎ(r) néng nàme
shuō huà!

How can you talk like that in front
of Grandpa?

Nǐ shi wǒmen jiāde rén, nǎ(r)
néng bú ràng ni zhīdao zánmen
jiāde shì ne?

You're family, how could we not let
you know what's going on in our
family?

Wǒ shuōde shi jǐbǎiniǎnqiānde
shì, nà shíhoude Měiguó nǎ(r)
yǒu shenme chéngshì!

I'm talking about something several
hundred years ago, how could
America have had any cities at that
time?

A: Wǒ nǎ(r) míngbai!

Like heck I understand!

B: Nǐ nàme cōngmíngde rén,
nǎ(r) huì bù míngbai!

You're such a smart person, how could
you not understand?

Nǐ kàn, nǎ(r) yǒu zhèyang bàn
shìde, bù jīngguò jūmín
wēiyuánhùi, jiù xiǎng shēng
háizi, nà nǎ(r) xíng?

Look, how can you go about things
like this? You want to have a
child without going through your
neighborhood committee, how can
that be okay?

Tā yìzhí zài chénglǐ zhùzhe,
nǎ(r) dào guo nóngcūn ne!

When has he ever been to the country-
side! He's always lived in the city!

A: Zěnmeyàng? Xiǎo Zhāng kuài
jiēhūn le ba?

How's it going? Is Xiǎo Zhāng going
to get married soon?

B: Nǎr a! Nǚjiā fùmǔ bú yuàn-
yi, máfan dà le!

You must be kidding! The girl's
parents don't want it. There's
a lot of trouble.

jiù shì le: This phrase is used at the end of a sentence to mean '...that's all'. It can have several different implications, depending on the context:

- (1) "Don't worry, this matter can simply be taken care of like this."
(something is virtually taken care of)

Wǒ yòu wàngle bǎ shū dàilái,
búguò wǒ yídìng jiègěi nǐ
jiù shì le.

I forgot to bring the book again,
but I'm going to lend it to you
for sure, don't worry.

Wǒ zhào nǐn shuōde bàn jiù
shì le.

I'll simply do as you say.

Děng yíxià gěi nǐ bàn jiù shì
le, nǐ jí shénme!

I'll take care of it for you in a
moment, don't worry, why are you
so anxious?

Ànzhào zhège jìhuà zuò jiù shì
le, yǒu shénme hǎo tán-de?!

Do it according to this plan
and that's all there is to it!
What else is there to discuss?

- (2) 'Only, just this, nothing more than this'.

Zhèliǎngge hái'zi chàbùduō,
búguò Lǎo Dà cōngmíng yídiǎnr
jiù shì le.

These two children are about the
same, but the older one is a little
more intelligent, that's all.

Tā lái, méiyǒu shénme shì,
búguò xiǎng yào nàběn shū
jiù shì le.

When he came he wasn't up to anything
special, he just wanted that book,
that's all.

- (3) 'that's all that can be done about it'.

Fǎnzhèng wǒ gēn nǐ shuōguo jiù
shì le.

In any case, I've told you, and that's
all I can do.

Notes on No. 11

zhǐ yào: 'as long as, so long as, if only'.

Zhǐ yào wǒ jīntiān wǎnshang
yǒu kòng, jiù kěyǐ bǎ zhèběn
shū kàn wán.

As long as I have time tonight, I can
finish reading this book.

dā: 'to travel by, to take (a bus, car, train, boat, etc.)'

Wǒ yě yào dào xuéxiào qu, dā
nín de chē xíng bu xíng?

I'm going to school too, can I get
a ride with you?

Wǒ dācuò le chē, jiéguǒ pǎodao
Běitóu qu le.

I got on the wrong bus, and ended up
in Běitóu.

Měitiān wǒ dā sīlù chē shàng
bān.

I take the Route 4 bus to work every
day.

Note on No. 12

héqilai: 'to combine, to put together, to unite'. Hé is a verb meaning 'to combine, to put together, to unite, to merge'. You should learn to use hé in the following combinations: hézai yìqǐ 'to combine (two or more things together)', héqilai 'to combine (forces), to come together, to put together', héchéng 'to combine into, to merge into'.

Wǒmen liǎngjiā héqilai mǎixiǎo
zhè liùjiān fángzi.

Our two families bought these six
rooms together.

Zhèliǎngge jùzi héchéng yíge,
róngyì shuō yidiǎnr.

If you combine these two sentences
into one, it's easier to say.

Zhèliǎngbān hézai yìqǐ, zhǐ
yǒu shíge xuéshēng, hái bú
suàn tài duō.

If these two classes are combined,
there are only ten students; that's
still not too many.

Notes on No. 13

xiǎode: 'know'. This is a synonym of zhīdao, and can be used in most of the same ways that zhīdao can be used. Xiǎode is not, however, commonly used in Peking; it is mostly used in southern areas.

gōngmù: 'public cemetery'.

Gāngcái tā yòu dào gōngmù qu
le, gěi tā māma sòng yībǎ
huā.

Just now she went to the cemetery
again and left a bunch of flowers
(on her mother's grave).

Taipei:

Two friends who work together at the Bank of Taiwan are having a talk:

- A: Tīngshuō Xiǎo Lǐde Māma sǐle.
Nǐ xiǎng wǒmen shì fǒu gāi qù
cānjiā tāde sānglǐ? I heard that Xiǎo Lǐ's mother died.
Do you think we should go to the
funeral?
- B: Wǒmen gēn Xiǎo Lǐ yǐjīng shì
shíjīniánde lǎo péngyou le,
nǎ néng bú qù! We've been friends with Xiǎo Lǐ for
over ten years, how could we not go!
- A: Sānglǐ yǒu méiyǒu shénme
tèbié guīju? Wǒ zhǎngde zhènme
dà le, hái méi cānjiāguo sānglǐ
ne! Are there any special customs at
funerals? I've reached this age
without ever having been to a funeral!
- B: Zhǐ yào bù chuān huā yīfu
dàgài jiù kéyi le. As long as you don't wear multi-
colored clothes it should be okay.
- A: Wǒmen gāi sòng diǎn shénme
dōngxī ma? Should we send some kind of gift?
- B: Yìbān rén dōu sòng wǎnlián
huò huāquān. Wǒmen liǎngge rén
kéyi héqilai sòng yíge huāquān.
Nǐ kàn rúhé? Most people send a funeral scroll
or a flower wreath. The two of us
can send a flower wreath together.
What do you think?
- A: Dāngrán hǎo....Nǐ zhīdao bu
zhīdao tā māma nǎtiān chū bīn? Of course that would be good....Do
you know what day his mother's funeral
procession will be?
- B: Xià Lǐbàisān xiàwǔ sāndiǎn. Next Wednesday afternoon at 3.
- A: Yào zàngzai nǎli? Where is she going to be buried?
- B: Yángmíngshān Dìyī Gōngmù. In Yángmíngshān Public Cemetery No.
1.
- A: Zěnme qù? How do you get there?
- B: Wǒ yě bù xiǎode. Fǎnzhèng
dào shíhou wǒmen dā jìchéngchē
qu jiù shì le. I don't know either. Anyway,
when the time comes we'll just take
a cab there.
- A: Xiǎng bu xiǎng xiànzài qù
kànkàn Xiǎo Lǐ? Do you want to go see Xiǎo Lǐ
now?
- B: Bù xíng. Wǒ jīntiān wǎnshang
yǒu shìqing. I can't. I'm busy tonight.

A: Nàme míngtiān jiàn.

Then I'll see you tomorrow.

B: Míngtiān jiàn.

See you tomorrow.

PART II

- | | |
|--|--|
| 14. Zài Táiběi yǒu rén <u>rènwéi</u> Yángmíngshān gōngmù <u>fēngshuǐ</u> hǎo. | In Taipei there are people who believe that the feng-shui in Yangmingshan Cemetery is good. |
| 15. Shéi dōu xīwàng tāde <u>zǐsūn</u> <u>hòudài</u> <u>fādá</u> . | Everyone hopes that his descendants will be prosperous. |
| 16. <u>Jiǎngjiu</u> fēngshuǐ hǎo bu hǎo háishì jiù <u>guānniàn</u> . | To be particular about whether the <u>fengshui</u> is good or not is an old way of thinking. |
| 17. Wǒ mǔqīn bù míxìn, tā shuō <u>tǔzàng</u> , <u>huǒzàng</u> dōu kéyī. | My mother isn't superstitious; she says that either burial or cremation is okay. |
| 18. Wǒmen <u>yídào</u> qù <u>Jílè Bìnyígǔǎn</u> ba! | Let's go to the Paradise Funeral Home together, okay? |
| 19. Wǒ kàndào chū bìnde rén <u>dàdōu</u> zhǐ zài <u>shǒubìshang</u> <u>dài xiào</u> . | I saw that most of the people in the funeral procession were only wearing mourning on their arm. |
| 20. Wǒ cónglái bù chuān <u>huī</u> yīfu. | I never wear gray clothing. |
| 21. Kèrén dōu yào zài <u>qiānmíngbù</u> - shang <u>qiān míng</u> , zhè shì wǒmende <u>xíguàn</u> . | The guests are all supposed to sign their name in a guest book. This is our custom. |

NOTES ON PART II

Notes on No. 14

rènwéi: 'to think (that), to consider (that), to believe (that)'. This is a very common verb used to express that someone has formed an opinion or made a judgment about a person or thing.

Wǒ rènwéi zhè shì yíge hěn
zhòngyàode wèntí.

I think this is a very important
question.

Wǒ bú rènwéi nǐ yīnggāi zuò
zhèjiàn shì.

I don't think you should do this.

fēngshuǐ: Literally 'wind and water', this means the geographical outlay of something to be built, such as a grave or the foundation of a house. The traditional Chinese science of fēngshuǐ, or geomancy, is concerned with the good and bad influences which the location of a grave or building are believed to exert over a family and its descendants. In particular, the dead are influenced by and able to influence the celestial bodies for the benefit of the living. Each family, therefore, is naturally interested in arranging the most auspicious placement for its family grave.

Zhège fāngzide fēngshuǐ bù hǎo. The fengshui of this house is no good.

Zhèlìde fēngshuǐ bú cuò. The fengshui here is pretty good.

Notes on No. 15

zǐsūn: 'sons and grandsons', or used in a more general sense, 'offspring, descendants'. For this example, you have to know that Huángdì means 'the Yellow Emperor', a legendary ruler thought of as the father of Chinese civilization.

Zhōngguó rén dōu shì Huángdì-de zǐsūn. The Chinese are all descendants of the Yellow Emperor.

hòudài: 'descendants, posterity, later generations'.

Wǒmen de hòudài dōu yīnggāi jìzhu zhèijiàn shì! Our descendants should all remember this!

Tā méiyǒu hòudài. He is without descendants.

fādá: 'to be prosperous, to be flourishing; to be developed, to be well-developed'. For the first example, you need to know that gōngshāngyè means 'industry and commerce'.

Měiguó de gōngshāngyè fēicháng fādá. America's industry and commerce are very developed.

Zhèijiā rénjiā hěn fādá. This family is prosperous.

Notes on No. 16

jiǎngjiu: 'to be particular about, to be meticulous about, to pay attention to, to strive for'.

Zhège rén hěn jiǎngjiu chī, hěn jiǎngjiu chuān. This person is particular about what he eats and what he wears.

Nèige háizi tài jiǎngjiu chuān. That kid pays too much attention to what she wears.

Jiǎngjiu can also mean 'to be elegant'.

Nǐmen jiāde jiājù zhēn jiǎngjiu. Your furniture is truly elegant.

guānniàn: 'way of thinking, concept, notion, view, sense (of), mentality (of).'

Měiguó rén de guānniàn gēn
Zhōngguó rén de guānniàn yǒude
yíyàng, yǒude bù yíyàng.

Sometimes the American way of thinking
and the Chinese way is the same,
sometimes not.

Nǐ kàn ba, zài guò jǐnián nián-
qīng rén yīnggāi wǎnliàn wǎn-
hūn jiù huì biànchéng yìzhǒng
guānniàn.

You watch, in more few years, it will
have become an accepted notion that
young people should get involved
late and marry late.

Notes on No. 17

míxìn: 'to be superstitious (about); superstition'.

Shāngcháode shíhou Zhōngguó rén
bǐjiào míxìn, xiànzài bǐjiào
bù míxìn le.

During the Shang Dynasty, the Chinese
were relatively superstitious, now
they aren't so much any more.

Yǒude Zhōngguó rén míxìn fēng-
shuǐ.

Some Chinese are superstitious about
fengshui.

tǔzàng: 'to bury (a dead person)', literally 'ground-bury'. This word is used only in contrast to other ways of disposing of a dead body, for example cremation or burial at sea. [If no contrast with other forms of disposal is implied, then the word for 'to bury' is simply zàng (for formal burials), mái (for informal burials), máizàng, or ānzàng (literally 'peacefully bury', a respectful term).]

Èguó rén shuōguo tāmen yào
máizàng Měiguó.

The Russians said they wanted to
bury Americans.

huǒzàng: 'to cremate; cremation'. In this word, you may think of zàng 'to bury' as extended to mean 'to dispose of (a dead body)'. Huǒ means 'fire'.

Note on No. 18

yídào: 'together'. You have already learned yìqǐ and yíkuàir for 'together'. Yídào is mostly used by speakers of southern Mandarin and is little used by northerners.

Yàohuá hé tāde nǚpéngyou yídào
kàn diànyǐng qù le.

Yàohuá and his girlfriend went to
see a movie.

Háizimen zài yídào wǎnr.

The children are playing together.

Notes on No. 19

dàdōu: 'for the most part, mostly'. Another word with the same meaning which is probably used by more people than dàdōu is dàduō.

Zài Yīndù rénmin dàdōu (or
dàduō) xìn Yīndujiào.

In India the people are mostly Hindu.

Zhōngguó rén dàduō shì nóngmín.

Chinese for the most part are rural people.

shǒubì: 'arm (from the wrist to the shoulder)'. Other words for 'arm' used in different regions are gēbei and gēbo (Peking gēbe).

Xiǎo Lǐ gēbo shòule shāng,
Xiǎo Wǎngde tuǐ yě shòule
shang.

Xiǎo Lǐ was hurt in the arm, and also
Xiǎo Wǎng was hurt in the leg.

Gāngcái, wǒ bù xiǎoxin pèngdao-
le ménshang, dào xiānzài
shǒubì hái téng ne.

Just now I was careless and bumped
into the door, and my arm still
hurts now.

dàixiào: 'to wear mourning'. Formerly, people wore certain types of clothes while in mourning (sackcloth or white from head to foot). Nowadays, customs differ widely, but some small item is usually still worn to indicate a death in the family. These include a white flower in the hair, a coarse cloth patch on the arm or in the hair, or a black armband.

Tā fùqin sǐle kuài sānnián le,
tā hái dàixiào ne!

Her father has been dead for almost
three years and she is still wearing
mourning!

Notes on No. 20

cónglái bù: 'never, never does...'. In the last unit, you saw the pattern cónglái méi(you), meaning 'have never...' or 'had never...'. Cónglái means 'from the past up until now (it has always been this way)'.

Wǒ cónglái bù yuànyì zǎoshang
niàn shū.

I never want to study in the morning.

huī: 'to be gray'.

Zài Zhōngguó dàduōshù rén dōu
xǐhuan chuān lán sè hé huī sè de
yīfu.

The great majority of people in China
like to wear blue or gray clothing.

qiānmíngbù: 'guest book', literally, 'sign-name record book'.

qiān míng: 'to sign one's name'.

Qǐng ni zài zhèlǐ qiān míng. Please sign here.

xíguàn: 'custom, habit'. The definition of xíguàn in a Chinese dictionary reads: 'behavior, tendency, or social practice cultivated over a long period of time, and which is hard to change abruptly'. Compare this with fēngsù 'custom', which you learned in Unit 1: 'the sum total of etiquette, usual practices, etc. adhered to over a long period of time in the development of society'.

Notice that xíguàn may refer to the way of an individual or of a community, whereas fēngsù only refers to the way of a community.

Taipei:

An American student attending Taiwan National University is talking with a Chinese classmate and friend:

A: Tīngshuō Wáng Lǎoshīde fùqīn
qùshì le. Nǐ xiǎng wǒmen shì
fǒu gāi qù cānjiā sānglǐ?

I heard that Teacher Wáng's father
died. Do you think we should attend
the funeral?

B: Wǒ xiǎng wǒmen yīngdāng qù.

I think we ought to go.

A: Tīngshuō sānglǐ zài Jílè
Bìnyígǔǎn jǔxíng. Nǐ xiǎode
Jílè Bìnyígǔǎn zài nǎlǐ ma?

I hear that the funeral is going to
be held at the Paradise Funeral Home.
Do you know where that is?

B: Xiǎode. Jiù zài Nánjīng
Dōnglù.

Yes. it's on Nanking East Road.

A: Wǒ cónglái méi cānjiāguo
Zhōngguo rénde sānglǐ, bù
zhīdào nǐmen yǒu nǎxiē guīju.
Nǐ néng bu néng gēn wo
jiǎngyíjiǎng?

I've never been to a Chinese funeral,
so I don't know what special practices
you have. Could you tell me about
them?

B: Kéyì. Xiànzài yìbān rénde
sānglǐ dōu hěn jiǎndān, méiyǒu
tāi duōde guīju. Búguò, nǐ
bù yào chuān hóngde, lǜde,
huòshì huāde yīfu. Chuān
hēide, huǐde, lánde dōu kéyì.
Qù cānjiā sānglǐde rén dādōu
sòng wǎnlián huò huāquān. Wǒ
xiǎng wǒmen kéyì héqilai sòng
yìge huāquān.

Okay. These days the average person's
funeral is very simple. There aren't
too many special customs. But you
shouldn't wear red, green, or multi-
colored clothing. Black, gray, and
blue would all be okay to wear. Most
people who attend a funeral send a
a funeral scroll or a flower wreath.
I think we could send a flower wreath
together.

A: Hǎo.

Okay.

B: Dào bìnyígǔǎnde shíhou, nǐ
yí jìn mén jiù huì kàndào
zhuōzishang fàngzhe qiānmíngbù,
nǐ yào zài shàngmian qiān míng.

When you get to the funeral home, as
soon as you go in the door you'll see
a guest book on the table. You should
sign your name in it.

A: Ng. Wáng Lǎoshīde fùqīn yào
tǔzàng hái shì huǒzàng, nǐ tīng-
shuō le ma?

Uh huh. Have you heard whether
Teacher Wáng's father is going to be
buried or cremated?

B: Tīngshuō shì yào tǔzàng.

I heard he's going to be buried.

A: Yào zàngzai nǎlǐ?

Where is he going to be buried?

- B: Yào zàngzai Yángmíngshān
Gōngmù, yīnwei tāmen rènwéi
nàlǐde fēngshuǐ hǎo, rén
zàngzai nàlǐ, tāde zǐsūn
hòudài jiù huì fādá.
- A: Táiwān xiànzài yǒu xiē rén
hái yǒu diǎn míxìn, shì bu shì?
- B: Shìde, búguò zhèxiē dōu shì
jiù guānniàn. Niánqīng rén
dàdōu bù jiǎngjiu zhèxiē le.
- A: Táiwān xiànzài hái yǒu dài
xiàode xíguān ma?
- B: Yǒu. Nǐ méi kàndào Wáng
tā shǒubìshang jiù dài zhe
xiào ne. Yǐqián de rén dài
xiào yào dài yīnián! Xiànzài de
rén duōbàn zhǐ dài yībǎitiān
le.
- A: Míngtiān wǒmen shénme shíhou
qù?
- B: Xiàwǔ yìdiǎn zhōng wǒ zài
Táidà ménkǒu děng nǐ, wǒmen
yídào qù.
- A: Hǎo.
- In Yángmíngshān Public Cemetery,
because they believe that the
fengshui there is good, and that if
a person is buried there his
descendants will be prosperous.
- There are still some people in
Taiwan who are a little superstitious,
aren't there?
- Yes. But these are all old notions.
For the most part, young people don't
pay much attention to this kind of
thing any more.
- Does the custom of wearing mourning
still exist in Taiwan?
- Yes. Didn't you see Teacher Wáng,
she's wearing mourning on her arm.
Before, people had to wear mourning
for a year! Now most people only
wear it for a hundred days.
- What time shall we go there
tomorrow?
- I'll wait for you at the gate of
Taiwan University at one o'clock, and
we can go together.
- Okay.

NOTE ON THE DIALOGUE

Funeral procedures in the PRC today are very simple. In the interest of sanitation (bodies might have some communicable disease) and economy (ground burials are expensive and consume government agricultural land), deceased city residents are required to be cremated. By government regulation the immediate family is allowed two days of paid leave, sàng jià. The funeral involves someone saying a few kind words about the deceased in the presence of relatives and people from his work unit. Those present are dressed plainly, bearing a white flower. Ashes are placed in carved wood or porcelain boxes in a gǔhuī cúnfàngchù, a building reserved for this purpose. It is not necessary to give anything to the family of the deceased

but people sometimes give money or other small items. In the countryside, there might be a large feast at the deceased's home. There is an attitude which says a funeral is a time of gladness when the deceased enters the world of the non-living. [A funeral is a "white joyous event," bái xīshì. A wedding is a "red event." Together they are sometimes referred to as hóngbái xīshì, red and white joyous events.]

Vocabulary

| | |
|----------------|---|
| bìnyígǔǎn | funeral home |
| chū bìn | to hold a funeral procession |
| cónglái bù | never |
| cónglái dǒu | always (in the past) |
| cónglái méi | have never |
| dā | travel by, take (a taxi, bus, train, airplane, etc.) |
| dàdǒu | for the most part |
| dài xiào | to wear mourning |
| fādá | to be developed, to be prosperous |
| fǎnzhèng | anyway, in any case |
| fēngshuǐ | the Chinese science of geomancy (that is, the influence of landscape on people and their fortunes) |
| gāi | should, ought to |
| gōngmù | public cemetery |
| guānniàn | concept, notion, view |
| guīju | special customs, established rules |
| héqilai | to combine, to join together |
| hòudài | descendants |
| huā | to be multicolored |
| huāquān | flower wreath |
| huī | to be gray |
| huò | or |
| huǒzàng | cremation |
| jiǎngjiu | to be particular about; to be elegant, to be tasteful |
| Jílè Bìnyígǔǎn | Paradise Funeral Home (in Taipei) |
| jiù shì le | ..., that's all |
| māma | mother, mom |
| míxìn | to be superstitious; superstition |
| nǎ (nǎli, nǎr) | how (used in rhetorical questions to deny something) |
| qiān míng | to sign one's name |
| qiānmíngbù | guest book |
| rènwéi | to think that, to believe that |

| | |
|-------------------------|--|
| rúhé | how, in what way; how (someone or something) is; how is it (literary form) |
| shì fǒu shǒubì sǐ | (literary form meaning <u>shì bu shì</u>) arm to die |
| tǔzàng | burial (the word used in contrast to cremation or burial at sea) |
| wǎnlián | funeral scroll |
| xiǎode xíguàn | to know habit, custom |
| Yángmíngshān yídào | a mountain in suburban Taipei together |
| zhǐ yào zǐsūn | as long as, if only descendants |

| | | |
|-----------------|----|-----------------------------------|
| bǐcǐ | 彼此 | each other, mutually |
| bǐjiào (bǐjiǎo) | 比较 | relatively, comparatively |
| bú dàn | 不但 | not only |
| bù shǎo | 不少 | a lot, many |
| chéng | 成 | to become, to constitute, to make |
| chéngshì | 城市 | city |
| dànshi | 但是 | but |
| érqiě | 而且 | furthermore |
| fēngqì | 风气 | common practice |
| fēngsú | 风俗 | custom |
| fūfù | 夫妇 | married couple, husband and wife |
| gǎibiàn | 改变 | to change |
| hé | 和 | with; and |
| huì | 会 | might, to be likely to, will |

jiéhūn (jiēhūn) 结婚

to get married

jiějué 解决

to solve

jīngguò 经过

to go through, to pass by or through

jìniàn 纪念

memento, memorial

kǎolǔ 考虑

to consider; consideration

kě 可

indeed, really

kě bú shì ma! 可不是吗

I'll say, yes indeed, that's for sure

liàn'ài 恋爱

to be romantically involved with

liǎojiě (liáojie) 了解

to understand; understanding

líhūn 离婚

to divorce

lǐwù (lǐwu) 礼物

gift, present

nánjiā(r) 男家

the husband's family

nánnǚ 男女

male and female

nénggòu 能够

can, to be able to

niánqīng 年轻

to be young

nóngcūn 农村

rural area, countryside

| | | |
|----------------|------|---|
| nǚjiā(r) | 女家 | the wife's family |
| nǔlì | 努力 | to be hardworking, to be diligent; diligently, hard |
| qīngnián | 青年 | youth, young person |
| qīnqi | 亲戚 | relatives |
| qūbié | 区别 | difference, distinction |
| shíxíng | 实行 | to practice, to carry out (a method, policy, plan, reform, etc.) |
| shuāngfāng | 双方 | both sides, both parties |
| sòng | 送 | to give (something as a gift) |
| tàn qīn | 探亲 | to visit family |
| tànqīnjià | 探亲假 | leave for visiting family |
| tíchàng | 提倡 | to advocate, to promote, to initiate |
| wǎnliàn wǎnhūn | 晚恋晚婚 | late involvement and late marriage |
| xiāngdāng | 相当 | quite, pretty, very |
| xǔduō | 许多 | many; a great deal (of), a lot (of) |
| yīngdāng | 应当 | should, ought to |

yíshì 仪式

ceremony

yìzhí 一直

all along, all the time (up until
a certain point)

zhèngfǔ 政府

government

zhùdao 住到

to move to, to go live at

zǒngshì 总是

always

zuò 做, 作

to serve as, to act as; as

ài 唉

(sound of sighing)

dàxǐde rìzi 大喜的日子

wedding day

dāying 答應

to agree (to something), to consent,
to promise

dù 度

to pass

dù mìyuè 度蜜月

to go on a honeymoon, to spend one's
honeymoon

duōnián 多年

many years

fǎyuàn 法院

court of law

Fó 佛

Buddha

fùzá (fǔzá) 複雜

to be complicated

gōngzhèng jiéhūn 公證結婚

civil marriage

hái 還

even, (to go) so far as to

háishi 還是

after all

hòulái 後來

later, afterwards

huí mén 回門

the return of the bride to her
parents' home (usually on the
third day after the wedding)

| | | |
|-----------------|------|--|
| hūnlǐ | 婚禮 | wedding |
| jiàotáng | 教堂 | church |
| jiāowǎng | 交往 | to associate with, to have dealings with |
| Jīdūjiào | 基督教 | Christianity |
| jiéhūn lǐfú | 結婚禮服 | wedding gown |
| jièshaorén | 介紹人 | introducer |
| juédìng | 決定 | to decide |
| jǔxíng | 舉行 | to hold (a meeting, ceremony, etc.) |
| Júzhǎng | 局長 | head of an office or bureau (of which the last syllable is <u>jú</u>) |
| lǎoshi (lǎoshí) | 老實 | to be honest |
| mǎnyì | 滿意 | to be pleased |
| mìyuè | 蜜月 | honeymoon |
| nánfāng | 男方 | the groom's side, the groom's family |
| nénggàn | 能幹 | to be capable |
| rén | 人 | person, self, body |

| | | |
|-------------------|------|--|
| rù xí | 入席 | to take one's seat (at a gathering, meeting, or banquet) |
| shàngjìn | 上進 | to be ambitious |
| shóu | 熟 | to be familiar (with), to know well |
| tándao | 談到 | to talk about; speaking of ... |
| tánlái tánqù | 談來談去 | to discuss back and forth |
| tíqīn | 提親 | to bring up a proposal of marriage |
| xiǎojiě (xiáojie) | 小姐 | a way of referring to someone else's daughter |
| xǐjiǔ | 喜酒 | wedding banquet |
| xìn | 信 | to believe (in) |
| xìn Fó | 信佛 | to be a Buddhist |
| xīnláng | 新郎 | bridegroom |
| xīnniáng | 新娘 | bride |
| yě | 也 | indeed, in fact, admittedly |
| yìjian | 意見 | opinion |
| zǎo | 早 | long ago |

zhènghūn 證婚

to witness a marriage

zhènghūnrén 證婚人

a witness for a marriage

zū 租

to rent

zuò méi 做媒

to act as go-between (for the
families of a man and woman
considering marriage)

| | | |
|---------------|-----|---|
| bìyùn | 避孕 | contraception |
| bù tóng | 不同 | to be different |
| chǎnfù | 产妇 | a woman who has given birth within the last month |
| chǎnjià | 产假 | maternity leave |
| chénggōng | 成功 | to succeed, to be successful |
| chūshēnglǜ | 出生率 | birth rate |
| dānwèi | 单位 | unit |
| -dào | 到 | (indicates successful accomplishment of something) |
| dédao | 得到 | to receive, to get |
| fēnpèi | 分配 | to assign, to apportion |
| gèdì | 各地 | the various places, each place |
| gègè | 各个 | various |
| gēnjù (gēnju) | 根据 | according to, based on |
| gèzhǒng | 各种 | various kinds, types |

gōngzī 工资

wages, pay

hóngtáng 红糖

brown sugar

jià 假

vacation, leave

jiāting 家庭

family

jìhua shēngyù 计划生育

planned parenthood, family planning

juéyù 绝育

sterilization

jūmín wěiyuánhùi 居民委员会

the neighborhood committee of the
place you live

kòngzhì 控制

to control

-men 们

plural suffix

miǎnfèi 免费

to be free of charge

míng'é 名额

the number of people assigned or
allowed, quota (of people)

nóngmín 农民

peasant

nǚ 女

female

pàichūsuǒ(r) 派出所

the local police station

pīzhǔn 批准

to give official permission

| | | |
|-----------------|------|---------------------------|
| qíngkuàng | 情况 | situation |
| qīnjìn | 亲近 | to be close (to a person) |
| réngōng liúchǎn | 人工流产 | abortion |
| sān tōngguò | 三通过 | "the three approvals" |
| shǎoshù mínzú | 少数民族 | national minority |
| shēngyù | 生育 | give birth to and raise |
| shībài | 失败 | to fail |
| shìqū | 市区 | urban area or district |
| shǒushù | 手术 | operation, surgery |
| shǒuxiān | 首先 | first |
| shùmu | 数目 | number |
| tōngguò | 通过 | to pass, to approve |
| tóngyì | 同意 | to consent, to agree |
| wánjù | 玩具 | toy |
| xiāngxìn | 相信 | to believe |

xiānhuā 鲜花

fresh flowers

xiǎoháir 小孩儿

child, children

yě jiù shì shuō 也就是说

to mean; in other words

yìbān 一般

ordinary, general, common

yìbānde shuō 一般地说

generally speaking

yídìng 一定

to be specific

yíngyǎngpǐn 营养品

food items of special nutritional
value

zēngjiā 增加

to increase

Vocabulary

| | |
|----------------------|---|
| -bàng 磅 | pound (unit of weight) |
| bīngxiāng 冰箱 | refrigerator, ice box |
| bù gǎn dǎng 不敢當 | I'm flattered! You shouldn't have! |
| chī nǎi 吃奶 | to nurse, to suckle |
| chuī fēng 吹風 | to have air blow on oneself; to be in a draft |
| dāngxīn 當心 | to watch out |
| dé 得 | to get |
| duó kuài! 多快 | how fast! |
| ěrduo 耳朵 | ear |
| fēngshī 風濕 | rheumatism |
| fúqì 福氣 | blessings, luck |
| fúxiàng 福相 | lucky physiognomy |
| hóngbāo 紅包 | a red envelope with a gift or bribe of money in it |
| hóngdàn 紅蛋 | eggs dyed red |

huīfu 恢復

to recover

jiéguǒ (jiēguǒ) 結果

as a result

mǎnyuè 滿月

a full month after the birth of a baby

mǎnyuèjiǔ 滿月酒

celebration meal one month after a baby is born

pàng 胖

to be fat

pèng 碰

to touch

pòfei 破費

to spend a lot of money on someone

qiānwàn 千萬

by all means, be sure to; (in a negative sentence) by no means, under no circumstances

shēnglěng 生冷

raw or cold foods

shēngxialai 生下來

to be born

sūnzi 孫子

grandson

-tāi 胎

fetus, embryo

tāng 躺

to lie down

tòngkǔ 痛苦

to be painful

tóuyige 頭一個

the first

tóuyìtāi 頭一胎

the first pregnancy, the first baby

tuō nín de fú 託您的福

thanks to your lucky influence

Wáng jiā 王家

the Wang family

wèi 餵

to feed

xiǎo bǎobao 小寶寶

baby

xiǎoxīn 小心

to be careful

xífu 媳婦

daughter-in-law

yíxiàzi 一下子

an instant, a moment, a while

yuèzi 月子

month of confinement after giving
birth to a child

zhǎng 長

to grow; to be (pretty, etc.)

zhòng 重

to be heavy

zuò yuèzi 坐月子

to go through the month of confinement
and special care after childbirth

Vocabulary

| | | |
|--------------------|-------|---|
| ānxīn | 安心 | to be without worry, to feel at ease, to feel relieved |
| bǎozhòng | 保重 | to take good care (of oneself) |
| běnlái | 本來 | originally |
| bìngqiě | 並且 | moreover |
| cānjiā | 參加 | to take part in; to attend |
| chángshòu | 長壽 | long life, longevity; to live a long time |
| chūchāi | 出差 | to be out of town on business |
| dǎ chángtú diànhuà | 打長途電話 | to make a long-distance phone call |
| dàgē | 大哥 | oldest brother |
| diàosāng | 吊喪 | to present one's condolences at a funeral, to attend a funeral |
| érnǚ | 兒女 | children |
| fàn | 犯 | to have an attack (of a disease) |
| gǎndeshàng | 趕得上 | to be able to catch up, to be able to make it in time |

| | | |
|-----------------|-----|--|
| gǎnhuīlai | 趕回來 | to rush back |
| gǎnjǐn | 趕緊 | quickly |
| gǔhuī | 骨灰 | bone ashes |
| guòqu | 過去 | to pass away |
| guòshì | 過世 | to pass away |
| huǒzàng | 火葬 | to cremate; cremation |
| hūrán | 忽然 | suddenly |
| jiānglái | 將來 | the future, someday |
| jíjiù | 急救 | first aid; to administer emergency treatment |
| jiùguolai | 救過來 | to save |
| lǎorénjia | 老人家 | polite way of referring to an older person (<u>nǐ lǎorénjia</u> , <u>tā lǎorénjia</u>) |
| -liǎo | 了 | can, to be able to |
| nánguò | 難過 | to be sad |
| niánji (niánjì) | 年紀 | age |
| píngjìng | 平靜 | to be calm |

| | | |
|-------------|-----|--|
| qùbuliǎo | 去不了 | cannot go |
| qùshì | 去世 | to pass away |
| sānglǐ | 喪禮 | funeral |
| shāngxīn | 傷心 | to be grieved |
| shēnbiān | 身邊 | one's vicinity, one's immediate surroundings |
| sòng | 送 | to escort, to take (someone to a place) |
| xiāoxi | 消息 | news |
| xīnzàng | 心臟 | heart |
| xīnzàngbìng | 心臟病 | heart disease |
| yībèizi | 一輩子 | all one's life |
| yíxiàng | 一向 | (have) always, (had) always, consistently, all along |
| zài shuō | 再說 | furthermore, besides |
| zàng | 葬 | to bury |
| zuìjìn | 最近 | recently |
| zǔmǔ | 祖母 | grandmother (on the father's side) |

| | | |
|----------------|-------|--|
| bīnyígǔǎn | 殯儀館 | funeral home |
| chū bìn | 出殯 | to hold a funeral procession; a funeral procession |
| cónglái | 從來 | always (in the past) |
| cónglái bù/méi | 從來不/沒 | never |
| dā | 打 | travel by, take (a taxi, bus, train, airplane, etc.) |
| dàdōu | 大都 | for the most part |
| dài xiào | 帶孝 | to wear mourning |
| fādá | 發達 | to be developed, to be prosperous |
| fǎnzhèng | 反正 | anyway, in any case |
| fēngshuǐ | 風水 | the Chinese science of geomancy (that is, the influence of landscape on people and their fortunes) |
| gāi | 該 | should, ought to |
| gōngmù | 公墓 | public cemetery |
| guānniàn | 觀念 | concept, notion, view |
| guīju | 規矩 | special customs, established rules |

héqilai 合起來

to combine, to join together

hòudài 後代

descendants

huā 花

to be multicolored

huāquān 花圈

flower wreath

huī 灰

to be gray

huò 或

or

huǒzàng 火葬

cremation

jiǎngjiu 講究

to be particular about

Jílè Bìnyígǔǎn 極樂殯儀館

Paradise Funeral Home (in Tapei)

jiù shì le 就是了

..., that's all

māma 媽媽

mother, mom

míxìn 迷信

to be superstitious; superstition

nǎ (náli, nǎr) 那(那裡, 那兒)

how (used in rhetorical questions to deny something)

qiān míng 簽名

to sign one's name

qiānmíngbù 簽名簿

guest book

| | | |
|--------------|-----|--|
| rènwéi | 認為 | to think that, to believe that |
| rúhé | 如何 | to be how, how is it; how, in what way (literary form) |
| shì fǒu | 是否 | (literary form meaning <u>shì bu shì</u>) |
| shǒubì | 手臂 | arm |
| sǐ | 死 | to die |
| tǔzàng | 土葬 | burial (the word used in contrast to cremation or burial at sea) |
| wǎnlián | 輓聯 | funeral scroll |
| xiǎode | 曉得 | to know |
| xíguàn | 習慣 | habit, custom |
| Yángmíngshān | 陽明山 | a mountain in suburban Taipei |
| yídào | 一道 | together |
| yīngdāng | 應當 | should, ought to |
| zhǐ yào | 祇要 | as long as, if only |
| zǐsūn | 子孫 | descendants |

Vocabulary

| | | |
|-----------------|---|-------|
| ài | (sound of sighing) | MBD 2 |
| ānxīn | to be without worry, to feel at ease, to feel relieved | MBD 5 |
| -bàng | pound (unit of weight) | MBD 4 |
| bǎobao (bǎobao) | baby, darling (term of endearment for a young child) | MBD 4 |
| bǎozhòng | to take good care (of oneself) | MBD 5 |
| běnlái | originally | MBD 5 |
| bǐcǐ | each other, mutually; you too, the same to you | MBD 1 |
| bǐjiào (bǐjiǎo) | relatively, comparatively; fairly, rather | MBD 1 |
| bǐngqiě | moreover, and | MBD 5 |
| bīngxiāng | refrigerator, ice box | MBD 4 |
| bìnyígǔǎn | funeral home | MBD 6 |
| bìyùn | contraception | MBD 3 |
| bú dàn | not only | MBD 1 |
| bù gǎn dāng | I'm flattered, You shouldn't have, I don't deserve this | MBD 4 |
| bù shǎo | quite a lot, quite a few | MBD 1 |
| bù tóng | to be different | MBD 3 |
| cānjiā | to take part in; to attend | MBD 5 |
| chǎnfù | a woman who has given birth within the last month | MBD 3 |
| chángshòu | long life, longevity; to live a long time | MBD 5 |
| chǎnjià | maternity leave | MBD 3 |
| chéng | to become, to constitute, to make | MBD 1 |
| chénggōng | to succeed, to be successful | MBD 3 |
| chéngshì | city | MBD 1 |
| chī nǚ | to nurse, to suckle | MBD 4 |
| chū bìn | to hold a funeral procession | MBD 6 |
| chūchāi | to be out of town on business | MBD 5 |
| chuī fēng | to have air blow on oneself; to be in a draft | MBD 4 |
| chūshēnglǜ | birth rate | MBD 3 |
| cónglái bù | never | MBD 6 |
| cónglái dōu | always (in the past) | MBD 6 |
| cónglái méi | have never | MBD 6 |

| | | |
|--------------------|--|-------|
| dā | travel by, take (a taxi, bus, train, airplane, etc.) | MBD 6 |
| dǎ chángtú diànhuà | to make a long-distance phone call | MBD 5 |
| dàdōu | for the most part | MBD 6 |
| dàgē | oldest brother | MBD 5 |
| dài xiào | to wear mourning | MBD 6 |
| dāngxīn | to watch out | MBD 4 |
| dànshi | but | MBD 1 |
| dānwèi | unit | MBD 3 |
| -dào | (indicates successful accomplishment of something) | MBD 3 |
| dàxǐ | great rejoicing | MBD 2 |
| dàxǐde rìzi | wedding day | MBD 2 |
| dāying | to agree (to something), to consent, to promise | MBD 2 |
| dé | to get | MBD 4 |
| dédao | to receive, to get | MBD 3 |
| diàosāng | to present one's condolences at a funeral | MBD 5 |
| dù | to pass | MBD 2 |
| dù mìyuè | to go on a honeymoon, to spend one's honeymoon | MBD 2 |
| duó kuài! | how fast! | MBD 4 |
| duōnián | many years | MBD 2 |
| ěrduo | ear | MBD 4 |
| ěrnǚ | children | MBD 5 |
| érqiě | furthermore | MBD 1 |
| fādá | to be developed, to be prosperous | MBD 6 |
| fān | to have an attack (of an old disease) | MBD 5 |
| fǎnzhèng | anyway, in any case | MBD 6 |
| fǎyuàn | court of law | MBD 2 |
| fēngqì | common practice; general mood | MBD 1 |
| fēngshǐ | rheumatism | MBD 4 |
| fēngshuǐ | the Chinese science of geomancy (that is, the influence of landscape on people and their fortunes) | MBD 6 |
| fēngsù | custom | MBD 1 |
| fēnpèi | to assign, to apportion, to allot | MBD 3 |

| | | |
|------------------|---|-------|
| fó | Buddha | MBD 2 |
| fūfū | married couple, husband and wife | MBD 1 |
| fúqi | blessings, luck | MBD 4 |
| fúxiàng | lucky physiognomy | MBD 4 |
| fùzá (fǔzá) | to be complicated | MBD 2 |
| gāi | should, ought to | MBD 6 |
| gǎibiàn | to change | MBD 1 |
| gǎndeshàng | to be able to catch up, to be able to make it in time | MBD 5 |
| gǎnhuilai | to rush back | MBD 5 |
| gǎnjīn | quickly | MBD 5 |
| gèdì | the various places, each place | MBD 3 |
| gègè | various | MBD 3 |
| gēnjù (gēnju) | according to, based on | MBD 3 |
| gèzhǒng | various kinds, types | MBD 3 |
| gōngmù | public cemetery | MBD 6 |
| gōngzhèng jiéhūn | civil marriage | MBD 2 |
| gōngzī | wages, pay | MBD 3 |
| guānniàn | concept, notion, view | MBD 6 |
| gǔhuī | bone ashes | MBD 5 |
| guīju | special customs, established rules | MBD 6 |
| guòqu | to pass away, to die | MBD 5 |
| guòshì | to pass away, to die | MBD 5 |
| hái | even, (to go) so far as to | MBD 2 |
| hǎishi | after all | MBD 2 |
| hé | with; and | MBD 1 |
| héqilai | to combine, to join together | MBD 6 |
| hóngbāo | a red envelope with a gift or bribe of money in it | MBD 4 |
| hóngdàn | eggs dyed red | MBD 4 |
| hóngtáng | brown sugar | MBD 3 |
| hòudài | descendants | MBD 6 |
| hòulái | later, afterwards | MBD 2 |
| huā | to be multicolored | MBD 6 |
| huāquān | flower wreath | MBD 6 |
| huī | to be gray | MBD 6 |
| huì | might, to be likely to, will | MBD 1 |
| huí mén | the return of the bride to her parents' home (usually on the third day after the wedding) | MBD 2 |

| | | |
|------------------|---|-------|
| huīfu | to recover | MBD 4 |
| hūnlǐ | wedding | MBD 2 |
| huò | or | MBD 6 |
| huǒzàng | to cremate; cremation | MBD 5 |
| huǒzàng | cremation | MBD 6 |
| hūrán | suddenly | MBD 5 |
| | | |
| jià | vacation, leave | MBD 3 |
| jiǎngjiu | to be particular about; to be elegant, to be tasteful | MBD 6 |
| jiānglái | the future, someday | MBD 5 |
| jiàotáng | church | MBD 2 |
| jiāowǎng | to associate with, to have dealings with | MBD 2 |
| jiāting | family | MBD 3 |
| Jīdūjiào | Christianity | MBD 2 |
| jiéguǒ (jiēguǒ) | as a result; result, results | MBD 4 |
| jiéhūn (jiēhūn) | to get married | MBD 1 |
| jiéhūn lǐfú | wedding gown | MBD 2 |
| jiějué | to solve | MBD 1 |
| jièshaorén | introducer | MBD 2 |
| jìhua shēngyù | planned parenthood, family planning | MBD 3 |
| jíjiù | first aid; to administer emergency treatment | MBD 5 |
| Jílè Bìnyígǔǎn | Paradise Funeral Home (in Taipei) | MBD 6 |
| jīngguò | to go through, to pass by or through | MBD 1 |
| jìniàn | memento, memorial | MBD 1 |
| jiù shì le | ..., that's all | MBD 6 |
| jiùguolai | to save | MBD 5 |
| juédìng | to decide | MBD 2 |
| juéyù | sterilization | MBD 3 |
| jūmín wěiyuánhùi | neighborhood committee | MBD 3 |
| jǔxíng | to hold (a meeting, ceremony, etc.) | MBD 2 |
| Júzhǎng | head of an office or bureau (of which the last syllable is <u>jú</u>) | MBD 2 |
| | | |
| kǎolǚ | to consider; consideration | MBD 1 |
| kě | indeed, really | MBD 1 |
| kě bú shì ma | I'll say, yes indeed, that's for sure | MBD 1 |
| kòngzhì | to control | MBD 3 |

| | | |
|-------------------|---|-------|
| ...-lái ...-qù | (indicates repeating the action over and over again) | MBD 2 |
| lǎorénjia | polite way of addressing or referring to an old person <u>ní lǎorénjia, tā lǎorénjia</u>) | MBD 5 |
| lǎoshi (lǎoshí) | to be honest | MBD 2 |
| liàn'ài | to be romantically involved with; love | MBD 1 |
| -liǎo | can, to be able to | MBD 5 |
| liǎojiě (liǎojiě) | to understand; understanding | MBD 1 |
| línhūn | to get divorced | MBD 1 |
| lǐwù (lǐwù) | gift, present | MBD 1 |
| | | |
| māma | mother, mom | MBD 6 |
| mǎnyì | to be pleased | MBD 2 |
| mǎnyuè | a full month after the birth of a baby | MBD 4 |
| mǎnyuèjiǔ | celebration meal one month after a baby is born | MBD 4 |
| -men | plural suffix | MBD 3 |
| miǎnfèi | to be free of charge | MBD 3 |
| míng'é | the number of people assigned or allowed, quota (of people) | MBD 3 |
| míxìn | to be superstitious; superstition | MBD 6 |
| mìyuè | honeymoon | MBD 2 |
| | | |
| nǎ (náli, nǎr) | how (used in rhetorical questions to deny something) | MBD 6 |
| nánfāng | the groom's side, the groom's family | MBD 2 |
| nánguò | to be sad | MBD 5 |
| nánjiā(r) | the husband's family | MBD 1 |
| nánnǚ | male and female | MBD 1 |
| nénggàn | to be capable | MBD 2 |
| nénggòu | can, to be able to | MBD 1 |
| niánji (niánjì) | age | MBD 5 |
| niánqīng | to be young | MBD 1 |
| nóngcūn | rural area, countryside | MBD 1 |
| nóngmín | peasant | MBD 3 |
| nǚ | female | MBD 3 |
| nǚjiā(r) | the wife's family | MBD 1 |
| nǚlì | to be hardworking, to be diligent; diligently, hard | MBD 1 |

| | | |
|-----------------|--|-------|
| pàichūsuǒ(r) | the local police station | MBD 3 |
| pàng | to be fat | MBD 4 |
| pèng | to touch | MBD 4 |
| píngjìng | to be calm | MBD 5 |
| pīzhǔn | to give official permission | MBD 3 |
| pòfei | to spend a lot of money (on someone), to go to some ex- pense | MBD 4 |
| | | |
| qiān míng | to sign one's name | MBD 6 |
| qiānmíngbù | guest book | MBD 6 |
| qiānwàn | by all means, be sure to; (in combination with a negative word) by no means, under no circumstances | MBD 4 |
| qíngkuàng | situation | MBD 3 |
| qīngnián | youth, young person | MBD 1 |
| qīnjìn | to be close (to a person) | MBD 3 |
| qīnqī | relatives | MBD 1 |
| qūbié | difference, distinction | MBD 1 |
| qùbuliǎo | cannot go | MBD 5 |
| qùshì | to pass away, to die | MBD 5 |
| | | |
| rén | person, self, body | MBD 2 |
| rénrǎng liúchǎn | abortion | MBD 3 |
| rènwéi | to think that, to believe that | MBD 6 |
| rù xī | to take one's seat (at a gather- ing, meeting, or banquet) | MBD 2 |
| rúhé | how, in what way; how (someone or something) is; how is...?, how is it (literary form) | MBD 6 |
| | | |
| sān tōngguò | "the three approvals" | MBD 3 |
| sānglǐ | funeral | MBD 5 |
| shàngjìn | to be ambitious | MBD 2 |
| shāngxīn | to be grieved, to be sorrowful, to be broken-hearted | MBD 5 |
| shǎoshù mínzú | minority nationality, national minority | MBD 3 |
| shēnbiān | one's vicinity, one's immediate surroundings | MBD 5 |
| shēnglěng | raw or cold foods | MBD 4 |
| shēngxialai | to be born | MBD 4 |

| | | |
|---------------|--|-------|
| shēngyù | to give birth to and raise | MBD 3 |
| shì fǒu | (literary form meaning <u>shì bu shì</u>) | MBD 6 |
| shǐbài | to fail | MBD 3 |
| shìqū | urban area or district | MBD 3 |
| shíxíng | to practice, to carry out (a method, policy, plan, reform, etc.) | MBD 1 |
| shóu (shú) | to be familiar (with), to know well | MBD 2 |
| shǒubì | arm | MBD 6 |
| shǒushù | operation, surgery | MBD 3 |
| shǒuxiān | first | MBD 3 |
| shú (shóu) | to be familiar (with), to know well | |
| shuāngfāng | both sides, both parties | MBD 1 |
| shùmu | number | MBD 3 |
| sǐ | to die | MBD 6 |
| sòng | to give (something as a gift) | MBD 1 |
| sòng | to escort, to take (someone to a place) | MBD 5 |
| sūnzi | grandson | MBD 4 |
| | | |
| -tāi | birth | MBD 4 |
| tàn qīn | to visit family | MBD 1 |
| tāndao | to talk about; speaking of ... | MBD 2 |
| tǎng | to lie, to recline | MBD 4 |
| tánlái tánqù | to talk back and forth | MBD 2 |
| tànqīn | to visit relatives (usually means immediate family) | MBD 1 |
| tànqīnjià | leave for visiting family | MBD 1 |
| tíchāng | to advocate, to promote, to initiate | MBD 1 |
| tíqīn | to bring up a proposal of marriage | MBD 2 |
| tōngguò | to pass, to approve | MBD 3 |
| tòngkǔ | to be painful | MBD 4 |
| tóngyì | to consent, to agree | MBD 3 |
| tóuyige | the first | MBD 4 |
| tóu(yì)tāi | the first pregnancy, the first baby | MBD 4 |
| tuō nín de fú | thanks to your lucky influence, many thanks | MBD 4 |
| tǔzàng | burial (the word used in con- trast to cremation or burial at sea) | MBD 6 |

| | | |
|-------------------|---|-------|
| Wángjiā | the Wang family, the Wangs | MBD 4 |
| wánjù | toy | MBD 3 |
| wǎnlián | funeral scroll | MBD 6 |
| wǎnliàn wǎnhūn | late involvement and late marriage | MBD 1 |
| wèi | to feed | MBD 4 |
| | | |
| xiānhuā | fresh flowers | MBD 3 |
| xiāngdāng | quite, pretty, very | MBD 1 |
| xiāngxìn | to believe | MBD 3 |
| xiǎo bǎobao | baby, darling (term of endearment for a young child) | MBD 4 |
| xiǎode | to know | MBD 6 |
| xiǎoháir | child, children | MBD 3 |
| xiǎojiě (xiǎojie) | daughter (referring to someone else's daughter) | MBD 2 |
| xiāoxi | news | MBD 5 |
| xiǎoxīn | to be careful | MBD 4 |
| xīfu | daughter-in-law | MBD 4 |
| xíguān | habit, custom | MBD 6 |
| xǐjiǔ | wedding banquet; wedding wine | MBD 2 |
| xìn | to believe (in) | MBD 2 |
| xìn Fó | to be a Buddhist | MBD 2 |
| xīnláng | bridegroom | MBD 2 |
| xīnniáng | bride | MBD 2 |
| xīnzàng | heart | MBD 5 |
| xīnzàngbìng | heart disease | MBD 5 |
| xǔduō | many, a great deal (of), a lot (of) | MBD 1 |
| | | |
| Yángmíngshān | a mountain in suburban Taipei | MBD 6 |
| yě | indeed, in fact, admittedly | MBD 2 |
| yě jiù shì shuō | to mean; in other words | MBD 3 |
| yībān | ordinary, general, common | MBD 3 |
| yībānde shuō | generally speaking | MBD 3 |
| yíběizi | all one's life | MBD 5 |
| yídào | together | MBD 6 |
| yídìng | to be specific | MBD 3 |
| yìjian | opinion | MBD 2 |
| yīngdāng | should, ought to | MBD 1 |
| yíngyǎngpǐn | food items of special nutritional value | MBD 3 |
| yíshì | ceremony | MBD 1 |
| yíxiāng | (have) always, (had) always, consistently, all along | MBD 5 |
| yíxiàzi | an instant, a moment, a while | MBD 4 |

| | | |
|-------------|---|-------|
| yìzhí | all along, all the time (up until a certain point) | MBD 1 |
| yuèzi | month of confinement after giving birth to a child | MBD 4 |
| zài shuō | furthermore, besides | MBD 5 |
| zàng | to bury | MBD 5 |
| zǎo | long ago | MBD 2 |
| zēngjiā | to increase | MBD 3 |
| zhǎng | to grow; to be (pretty, etc.) | MBD 4 |
| zhèngfǔ | government | MBD 1 |
| zhènghūn | to witness a marriage | MBD 2 |
| zhènghūnrén | chief witness at a wedding ceremony | MBD 2 |
| zhǐ yào | as long as, if only | MBD 6 |
| zhòng | to be heavy | MBD 4 |
| zhù dao | to move to, to go live at | MBD 1 |
| zǐsūn | descendants | MBD 6 |
| zǒngshi | always | MBD 1 |
| zū | to rent | MBD 2 |
| zuǐjìn | recently; soon | MBD 5 |
| zǔmǔ | grandmother (on the father's side) | MBD 5 |
| zuò | to serve as, to act as; as | MBD 1 |
| zuò méi | to act as go-between (for the families of a man and woman considering marriage) | MBD 2 |
| zuò yuèzi | to go through the month of confinement and special care after childbirth | MBD 4 |